The Egyptian Book of the Dead

240 BC

THE PAPYRUS OF ANI

(THE EGYPTIAN BOOK OF THE DEAD)

Translated by E.A. Wallis Budge

HYMN TO OSIRIS

"Homage to thee, Osiris, Lord of eternity, King of the Gods, whose names are manifold, whose forms are holy, thou being of hidden form in the temples, whose Ka is holy. Thou art the governor of Tattu (Busiris), and also the mighty one in Sekhem (Letopolis). Thou art the Lord to whom praises are ascribed in the nome of Ati, thou art the Prince of divine food in Anu. Thou art the Lord who is commemorated in Maati, the Hidden Soul, the Lord of Qerrt (Elephantine), the Ruler supreme in White Wall (Memphis). Thou art the Soul of Ra, his own body, and hast thy place of rest in Henensu (Herakleopolis). Thou art the beneficent one, and art praised in Nart. Thou makest thy soul to be raised up. Thou art the Lord of the Great House in Khemenu (Hermopolis). Thou art the mighty one of victories in Shas-hetep, the Lord of eternity, the Governor of Abydos. The path of his throne is in Ta-tcheser (a part of Abydos). Thy name is established in the mouths of men. Thou art the substance of Two Lands (Egypt). Thou art Tem, the feeder of Kau (Doubles), the Governor of the Companies of the gods. Thou art the beneficent Spirit among the spirits. The god of the Celestial Ocean (Nu) draweth from thee his waters. Thou sendest forth the north wind at eventide, and breath from thy nostrils to the satisfaction of thy heart. Thy heart reneweth its youth, thou producest the.... The stars in the celestial heights are obedient unto thee, and the great doors of the sky open themselves before thee. Thou art he to whom praises are ascribed in the southern heaven, and thanks are given for thee in the northern heaven. The imperishable stars are under thy supervision, and the stars

which never set are thy thrones. Offerings appear before thee at the decree of Keb. The Companies of the Gods praise thee, and the gods of the Tuat (Other World) smell the earth in paying homage to thee. The uttermost parts of the earth bow before thee, and the limits of the skies entreat thee with supplications when they see thee. The holy ones are overcome before thee, and all Egypt offereth thanksgiving unto thee when it meeteth Thy Majesty. Thou art a shining Spirit-Body, the governor of Spirit-Bodies; permanent is thy rank, established is thy rule. Thou art the well-doing Sekhem (Power) of the Company of the Gods, gracious is thy face, and beloved by him that seeth it. Thy fear is set in all the lands by reason of thy perfect love, and they cry out to thy name making it the first of names, and all people make offerings to thee. Thou art the lord who art commemorated in heaven and upon earth. Many are the cries which are made to thee at the Uak festival, and with one heart and voice Egypt raiseth cries of joy to thee.

"Thou art the Great Chief, the first among thy brethren, the Prince of the Company of the Gods, the stablisher of Right and Truth throughout the World, the Son who was set on the great throne of his father Keb. Thou art the beloved of thy mother Nut, the mighty one of valour, who overthrew the Sebau-fiend. Thou didst stand up and smite thine enemy, and set thy fear in thine adversary. Thou dost bring the boundaries of the mountains. Thy heart is fixed, thy legs are set firm. Thou art the heir of Keb and of the sovereignty of the Two Lands (Egypt). He (Keb) hath seen his splendours, he hath decreed for him the guidance of the world by thy hand as long as times endure. Thou hast made this earth with thy hand, and the waters, and the winds, and the vegetation, and all the cattle, and all the feathered fowl, and all the fish, and all the creeping things, and all the wild animals therof. The desert is the lawful possession of the son of Nut. The Two Lands (Egypt) are content to crown thee upon the throne of thy father, like Ra.

"Thou rollest up into the horizon, thou hast set light over the

darkness, thou sendest forth air from thy plumes, and thou floodest the Two Lands like the Disk at daybreak. Thy crown penetrateth the height of heaven, thou art the companion of the stars, and the guide of every god. Thou art beneficent in decree and speech, the favoured one of the Great Company of the Gods, and the beloved of the Little Company of the Gods.

His sister [Isis] hath protected him, and hath repulsed the fiends, and turned aside calamities (of evil). She uttered the spell with the magical power of her mouth. Her tongue was perfect, and it never halted at a word. Beneficent in command and word was Isis, the woman of magical spells, the advocate of her brother. She sought him untiringly, she wandered round and round about this earth in sorrow, and she alighted not without finding him. She made light with her feathers, she created air with her wings, and she uttered the death wail for her brother. She raised up the inactive members of whose heart was still, she drew from him his essence, she made an heir, she reared the child in loneliness, and the place where he was not known, and he grew in strength and stature, and his hand was mighty in the House of Keb. The Company of the Gods rejoiced, rejoiced, at the coming of Horus, the son of Osiris, whose heart was firm, the triumphant, the son of Isis, the heir of Osiris."

REFERENCES

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Following is a list of frequently-mentioned geographical locations, and their commonly-known names:

Abtu	Abydos
Abu	Elephantine
Anu	Heliopolis
Bast	Bubastis
Hensu	Herakleopolis
Het-ka-Ptah	Memphis
Khemenu	Hermopolis

Per-Menu	Panopolis
Qerrt	Elephantine
Sau	Sais
Sekhem	Letopolis
Suat	Asyut
Tetu	Busiris
Two Lands	Upper and Lower Egypt
Unu	Hermopolis

A HYMN OF PRAISE TO RA WHEN HE RISETH IN THE EASTERN PART OF HEAVEN:

Behold, the Osiris Ani, the scribe of the holy offerings of all the gods, saith: Homage to thee, O thou who hast come as Khepera, Khepera the creator of the gods, Thou art seated on thy throne, thou risest up in the sky, illumining thy mother [Nut], thou art seated on thy throne as the king of the gods. [Thy] mother Nut stretcheth out her hands, and performeth an act of homage to thee. The domain of Manu receiveth thee with satisfaction. The goddess Maat embraceth thee at the two seasons of the day. May Ra give glory, and power, and thruth-speaking, and the appearance as a living soul so that he may gaze upon Heru-khuti, to the KA of the Osiris the Scribe Ani, who speaketh truth before Osiris, and who saith: Hail, O all ye gods of the House of the Soul, who weigh heaven and earth in a balance, and who give celestial food [to the dead]. Hail, Tatun, [who art] One, thou creator of mortals [and] of the Companies of the Gods of the South and of the North, of the West and of the East, ascribe ye praise to Ra, the lord of heaven, the KING, Life, Strength, and Health, the maker of the gods. Give ye thanks unto him in his beneficent form which is enthroned in the Atett Boat; beings celestial praise thee, beings terrestial praise thee. Thoth and the goddess Maat mark out thy course for thee day by day and every day. Thine enemy the Serpent hath been given over to the fire. The Serpent-fiend Sebau hath fallen headlong, his forelegs are bound in chains, and his hind legs hath

Ra carried away from him. The Sons of Revolt shall never more rise up. The House of the Aged One keepeth festival, and the voices of those who make merry are in the Great Place. The gods rejoice when they see Ra crowned upon his throne, and when his beams flood the world with light. The majesty of this holy god setteth out on his journey, and he goeth onwards until he reacheth the land of Manu; the earth becometh light at his birth each day; he proceedeth until he reacheth the place where he was yesterday. O be thou at peace with me. Let me gaze upon thy beauties. Let me journey above the earth. Let me smite the Ass. Let me slit asunder the Serpent-fiend Sebau. Let me destroy Aepep at the moment of his greatest power. Let me behold the Abtu Fish at his season, and the Ant Fish with the Ant Boat as it piloteth it in its lake. Let me behold Horus when he is in charge of the rudder [of the Boat of Ra], with Thoth and the goddess Maat on each side of him. Let me lay hold of the tow-rope of the Sektet Boat, and the rope at the stern of the Matett Boat. Let Ra grant to me a view of the Disk (the Sun), and a sight of Ah (the Moon) unfailingly each day. Let my Ba-soul come forth to walk about hither and thither and whithersoever it pleaseth. Let my name be called out, let it be found inscribed on the tablet which recordeth the names of those who are to receive offerings. Let meals from the sepulchral offerings be given to me in the presence [of Osiris], as to those who are in the following of Horus. Let there be prepared for me a seat in the Boat of the Sun on the day wheron the god saileth. Let me be received in the presence of Osiris in the Land of Truth-speaking- the Ka of Osiris Ani.

APPENDIX

APPENDIX

(From the Papyrus of Nekht, Brit. Mus. No. 10471, Sheet 21)

NEKHT, THE CAPTAIN OF SOLDIERS, THE ROYAL SCRIBE, SINGETH A HYMN OF PRAISE TO RA, and saith:- Homage to thee, O thou glorious Being, thou who art dowered [with all sovereignty]. O Tem-Heru-Khuti

(Tem-Harmakhis), when thou risest in the horizon of heaven a cry of joy goeth forth to thee from all people. O thou beautiful Being, thou dost renew thyself in thy season in the form of the Disk, within thy mother Hathor. Therefore in every place every heart swelleth with joy at thy rising for ever. The regions of the South and the North come to thee with homage, and send forth acclamations at thy rising on the horizon of heaven, and thou illuminest the Two Lands with rays of turquoise-[coloured] light. O Ra, who art Heru-Khuti, the divine man-child, the heir of eternity, self-begotten and self-born, king of the earth, prince of the Tuat (the Other World), governor of Aukert, thou didst come from the Water-god, thou didst spring from the Sky-god Nu, who doth cherish thee and order thy members. O thou god of life, thou lord of love, all men live when thou shinest; thou art crowned king of the gods. The goddess Nut embraceth thee, and the goddess Mut enfoldeth thee at all seasons. Those who are in thy following sing unto thee with joy, and they bow down their foreheads to the earth when they meet thee, the lord of heaven, the lord of the earth, the King of Truth, the lord of eternity, the prince of everlastingness, thou sovereign of all the gods, thou god of life, thou creator of eternity, thou maker of heaven wherin thou art firmly stablished.

The Company of the Gods rejoice at thy rising, the earth is glad when it beholdeth thy rays; the people who have been long dead come forth with cries of joy to behold thy beauties every day. Thou goest forth each day over heaven and earth, and thou art made strong each day be thy mother Nut. Thou passest over the heights of heaven, thy heart swelleth with joy; and the Lake of Testes (the Great Oasis) is content thereat. The Serpent-fiend hath fallen, his arms are hewn off, the Knife hath severed his joints. Ra liveth by Maat (Law), the beautiful! The Sektet Boat advanceth and cometh into port. The South and the North, and the West and East, turn to praise thee. O thou First, Great God (PAUTA), who didst come into being of thine own accord, Isis and Nephthys salute thee, they sing unto thee songs of

joy at thy rising in the boat, they stretch out their hands unto thee. The Souls of the East follow thee, and the Souls of the West praise thee. Thou art the Ruler of all the gods. Thou in thy shrine hast joy, for the Serpent-fiend Nak hath been judged by the fire, and thy heart shall rejoice for ever. Thy mother Nut is esteemed by thy father Nu.

HYMN TO OSIRIS UN-NEFER

A Hymn of Praise to Osiris Un-Nefer, the great god who dwelleth in Abtu, the king of eternity, the lord of everlastingness, who traverseth millions of years in his existence. Thou art the eldest son of the womb of Nut. Thou was begotten by Keb, the Erpat. Thou art the lord of the Urrt Crown. Thou art he whose White Crown is lofty. Thou art the King (Ati) of gods [and] men. Thou hast gained possession of the sceptre of rule, and the whip, and the rank and dignity of thy divine fathers. Thy heart is expanded with joy, O thou who art in the kingdom of the dead. Thy son Horus is firmly placed on thy throne. Thou hast ascended thy throne as the Lord of Tetu, and as the Heq who dwelleth in Abydos. Thou makest the Two Lands to flourish through Truth-speaking, in the presence of him who is the Lord to the Uttermost Limit. Thou drawest on that which hath not yet come into being in thy name of "Ta-her-sta-nef." Thou governest the Two Lands by Maat in thy name of "Seker." Thy power is wide-spread, thou art he of whom the fear is great in thy name of "Usar" (or "Asar"). Thy existence endureth for an infinite number of double henti periods in thy name of "Un-Nefer."

Homage to thee, King of Kings, and Lord of Lords, and Prince of Princes. Thou hast ruled the Two Lands from the womb of the goddess Nut. Thou hast governed the Lands of Akert. Thy members are of silver-gold, thy head is of lapis-lazuli, and the crown of thy head is of turquoise. Thou art An of millions of years. Thy body is all pervading, O Beautiful Face in Ta-tchesert. Grant thou to me glory in heaven, and power upon earth, and truth-speaking in the Divine

Underworld, and [the power to] sail down the river to Tetu in the form of a living Ba-soul, and [the power to] sail up the river to Abydos in the form of a Benu bird, and [the power to] pass in through and to pass out from, without obstruction, the doors of the lords of the Tuat. Let there be given unto me bread-cakes in the House of Refreshing, and sepulchral offerings of cakes and ale, and propitiatory offerings in Anu, and a permanent homestead in Sekhet-Aaru, with wheat and barley therein- to the Double of the Osiris, the scribe Ani.

THE CHAPTERS OF COMING FORTH BY DAY

HERE BEGIN THE CHAPTERS OF COMING FORTH BY DAY, AND THE SONGS OF PRAISING AND GLORIFYING WHICH ARE TO BE RECITED FOR "COMING FORTH" AND FOR ENTERING INTO KHERT-NETER, AND THE SPELLS WHICH ARE TO BE SAID IN BEAUTIFUL AMENTET. THEY SHALL BE RECITED ON THE DAY OF THE FUNERAL, ENTERING IN AFTER COMING FORTH.

The Osiris Ani, the Osiris the scribe Ani saith:- Homage to thee, O Bull of Amentet, Thoth the king of eternity is with me. I am the great god by the side of the divine boat, I have fought for thee, I am one of those gods, those divine chiefs, who proved the truth-speaking of Osiris before his enemies on the day of the weighing of words. I am thy kinsman Osiris. I am [one of] those gods who were the children of the goddess Nut, who hacked in pieces the enemies of Osiris, and who bound in fetters the legion of Sebau devils on his behalf. I am thy kinsman Horus, I have fought on thy behalf, I have come to thee for thy name's sake. I am Thoth who proved the truth of the words of Osiris before his enemies on the day of the weighing of words in the great House of the Prince, who dwelleth in Anu. I am Teti, the son of Teti. My mother conceived me in Tetu, and gave birth to me in Tetu. I am with the mourners [and with] the women who

tear out their hair and make lament for Osiris in Taui-Rekhti, proving true the words of Osiris before his enemies. Ra commanded Thoth to prove true the words of Osiris before his enemies; what was commanded [for Osiris], let that be done for me by Thoth. I am with Horus on the day of dressing Teshtesh. I open the hidden water-springs for the ablutions of Urt-ab. I unbolt the door of the Shetait Shrine in Ra-stau. I am with Horus as the protector of the left shoulder of Osiris, the dweller in Sekhem. I enter in among and I come forth from the Flame-gods on the day of the destruction of the Sebau fiends in Sekhem. I am with Horus on the day[s] of the festivals of Osiris, at the making of offerings and oblations, namely, on the festival which is celebrated on the sixth day of the month, and on the day of the Tenat festival in Anu. I am the UAB priest (libationer) in Tetu, Rera, the dweller in Per-Asar. I exalt him that is upon the high place of the country. I look upon the hidden things (the mysteries) in Ra-stau. I recite the words of the liturgy of the festival of the Soul-god in Tetu. I am the SEM priest, and [perform] his duties. I am the UR-KHERP-HEM priest on the day of placing the Henu Boat of Seker upon its divine sledge. I have taken in my hand the digging tool on the day of digging up the earth in Hensu.

Hail, O ye who make perfect souls to enter into the House of Osiris, make ye the well-instructed soul of the Osiris the scribe Ani, whose word is true, to enter in and to be with you in the House of Osiris. Let him hear even as ye hear; let him have sight even as ye have sight; let him stand up even as ye stand up; let him take his seat even as ye take your seats.

Hail, O ye who give cakes and ale to perfect souls in the House of Osiris, give ye cakes and ale twice each day (in the morning and in the evening) to the soul of the Osiris Ani, whose word is true before the gods, the Lords of Abydos, and whose word is true with you.

Hail, O ye who open up the way, who act as guides to the roads [in the Other World] to perfect souls in the House of Osiris, open ye up for him the way, and act ye as guides to the roads to the soul of

the Osiris, the scribe, the registrary of all the offerings made to the gods, Ani, [whose word is true] with you. May he enter the House of Osiris with boldness, and may he come forth therefrom in peace. May there be no opposition made to him, and may he not be sent back [therefrom]. May he enter in under favour [of Osiris], and may he come forth gratified [at the acceptance of] his true words. May his commands be performed in the House of Osiris, may his words travel with you, may he be glorious as ye are. May he be not found to be light in the Balance, may the Balance dispose of his case.

(In the Turin Papyrus, ed. Lepsius, this Chapter ends with the following.)

Permit thou not me to be judged according to the mouths of the multitude. May my soul lift itself up before [Osiris], having been found to have been pure when on earth. May I come into thy presence, O Lord of the gods; may I arrive at the Nome of Maati (Truth); may I rise up on my seat like a god endowed with life; may I give forth light like the Company of the Gods who dwell in heaven; may I become like one of you; may I lift up my footsteps in the town of Kher-Aha; may I look upon the Sektet Boat of the god, Saah, the holy one, as it passeth across the sky; may I not be repulsed; may I look upon the Lords of the Tuat, or, according to another reading, the Company of the Gods; may I smell the savour of the divine food of the Company of the Gods; may I sit down with them; may my name be proclaimed for offerings by the KHER-HEB priest at the sacrificial table; may I hear the petitions which are made when offerings are presented; may I draw nigh unto the Neshem Boat; and may neither my Heart-soul nor its lord be repulsed.

Homage to thee, O Chief of Amentet, thou god Osiris, who dwellest in the town of Nifu-ur. Grant thou that I may arrive in peace in Amentet. May the Lords of Ta-Tchesert receive me, and may they say unto me:

"Hail, hail; welcome, welcome!" May they make ready for me a seat by the side of the President of the Chiefs; may the Nursing-goddesses receive me at the seasons, and may I come forth into the presence of Un-Nefer true of word. May I be a Follower of Horus in Ra-stau, and of Osiris in Tetu; and may I perform all the transformations which my heart may desire to make in every place wherein my Double (KA) wisheth to be.

RUBRIC: If this text be known [by the deceased] upon earth or if he causeth it to be done in writing upon [his] coffin, then will he be able to come forth on any day he pleaseth, and to enter into his habitation unrepulsed. Cakes and ale and joints of meat from those which are on the altar of Ra shall be given unto him, and his homestead shall be among the fields of the Field of Reeds (Sekhet-Aaru), and wheat and barley shall be given unto him therein, and he shall flourish there even as he flourished upon earth.

APPENDIX

APPENDIX

(From the Papyrus of Nekhtu-Amen, ed. Naville, I, 5)

THE CHAPTER OF MAKING THE SAHU TO ENTER THE TUAT ON THE DAY OF THE FUNERAL, WHEN THE FOLLOWING WORDS ARE TO BE SAID: Homage to thee, O thou who dwellest in the Holy Hill (Set-Tchesert) of Amentet! the Osiris, the royal scribe, Nekhtu-Amen, whose word is true, knoweth thee, he knoweth thy name. Deliver thou him from the worms which are in Ra-stau, which live upon the bodies of men and women, and feed upon their blood, for Osiris, the favoured servant of the god of his city, the royal scribe Nekhtu-Amen, knoweth you, and he knoweth your names. Let the order for his protection be the first command of Osiris, the Lord to the Uttermost Limit, who keepeth his body hidden. May he give him release from the Terrible One who dwelleth at the bend of the River of Amentet, and may he decree the acts that

will make him to rise up. Let him pass on to him whose throne is placed within the darkness, who giveth light in Ra-stau. O thou Lord of Light, come thou and swallow up the worms which are in Amentet. Let the Great God who dwelleth in Tetu, and who is himself unseen, hear his prayers, and let those who cause afflictions hold him in fear as he cometh forth with the sentence of their doom to the Divine Block. I the Osiris, the royal scribe, Nekhtu-Amen, come, bearing the decree of Neb-er-tcher, and I am the Horus who taketh possession of his throne for him. His father, the lord of all those who are in the Boat of his Father Horus, hath ascribed praise unto him. He cometh bearing tidings....... let him see the town of Anu. Their chief shall stand on the earth before him, the scribes shall magnify him at the doors of their assemblies, and thy shall swathe im with swathings in Anu. He hath led heaven captive, and he hath seized the earth in his grasp. Neither the heavens nor the earth can be taken away from him, for, behold, he is Ra, the firstborn of the gods. His mother shall nurse him, and shall give him her breast on the horizon.

RUBRIC: The words of this Chapter shall be said after [the deceased] is laid to rest in Amentet; by means of them the region Tenn-t shall be contented with her lord. And the Osiris, the royal scribe, Nekhtu-Amen, whose word is truth, shall come forth, and he shall embark in the Boat of Ra, and [his] body upon its bier shall be counted up, and he shall be established in the Tuat.

THE CHAPTER OF GIVING A MOUTH TO THE OSIRIS ANI, THE SCRIBE, AND TELLER OF THE OFFERINGS WHICH ARE MADE TO ALL THE GODS, WHOSE WORD IS TRUE, WHO SAITH:- I rise up out of the Egg in the Hidden Land. May my mouth be given unto me that I may speak therewith in the presence of the Great God, the Lord of the Tuat. Let not my hand and my arm be repulsed in the presence of the Chiefs (Tchatchau) of any god. I am Osiris, the Lord of Ra-stau. May I, the Osiris, the scribe

Ani, whose word is true, have my portion with him who is on the top of the Steps (Osiris). According to the desire of my heart I have come forth from the Island of Nesersert, and I have extinguished the fire.

APPENDIX

[The following passage is taken from the Saite Recension]

[THE CHAPTER OF GIVING A MOUTH TO THE OSIRIS, THE SCRIBE ANI, WHO SAITH]:- Homage to thee, O thou lord of brightness, Governor of the Temple, Prince of the night and of the thick darkness. I have come unto thee. I am shining, I am pure. My hands are about thee, thou hast thy lot with thy ancestors. Give thou unto me my mouth that I may speak with it. I guide my heart at its season of flame and of night.

RUBRIC: If this Chapter be known by the Osiris the scribe Ani, upon earth, [or if it be done] in writing upon [his] coffin, he shall come forth by day in every form which he pleaseth, and he shall enter into [his] abode, and shall not be repulsed. And cakes, and ale, and joints of meat [from those which are on] the altar of Osiris shall be given unto him; and he shall enter in peace into Sekhet-Aaru, conformably to the decree of the Dweller in Busiris. Wheat and barley (dhura) shall be given unto him therein, and he shall flourish there just as he did upon earth; and he shall do whatsoever it pleaseth him to do, even as do the Company of the Gods who are in the Tuat, regularly and continually, for millions of times.

(From the Paprys of Nebseni, Sheet 3)

THE CHAPTER OF COMING FORTH BY DAY AND OF OPENING UP A WAY THROUGH THE AMEHET: Behold, the scribe Nebseni, whose word is truth, saith:- Homage to you, O ye Lords of Kau, ye who are without sin, and who live for the endless and infinite aeons of time which make up eternity. I

have opened up a way for myself to you. I have become a spirit in my forms, I have gotten the mastery over my words of magical power, and I am adjudged a spirit; therefore deliver ye me from the Crocodile [which liveth in] this Country of Truth. Grant ye to me my mouth that I may speak therewith, and cause ye that sepulchral offerings shall be made unto me in your presence, for I know you, and I know your names, and I know also the name of the mighty god before whose face ye set your celestial food. His name is "Tekem." [When] he openeth up his path on the eastern horizon of heaven, [when] he alighteth towards the western horizon of heaven, may he carry me along with him, and may I be safe and sound. Let not the Mesqet make an end of me, let not the Fiend (Sebau) gain the mastery over me, let me not be driven away from the doors of the Other World, let not you doors be shut in my face, for my cakes are in the city of Pe, and my ale is in the city of Tep. And there, in the celestial mansions of heaven which my divine father Tem hath stablished, let my hands lay hold upon the wheat and the barley, which shall be given unto me therein in abundant measure, and may the son of my own body make ready for me my food therein. And grant ye unto me when I am there sepulchral meals, and incense, and unguents, and all the pure and beautiful things whereon the god liveth, in every deed for ever, in all the transformations which it pleaseth me [to perform], and grant unto me the power to float down and to sail up the stream in the Field of Reeds (Sekhet-Aaru), [and may I reach Sekhet-hetepet (the Field of Offerings)]. I am the twin Lion-gods (Shu and Tefnut).

TEXTS RELATING TO THE WEIGHING OF THE HEART OF ANI

THE NAMES OF THE GODS OF THE GREAT COMPANY:- 1. Ra Harmakhis, the Great God in his boat. 2. Temu. 3. Shu. 4. Tefnut. 5. Keb. 6. Nut, the Lady of Heaven. 7. Isis. 8. Nephthys. 9. Horus, the Great God. 10. Hathor, Lady of Amentet. 11. Hu. 12. Sa.

THE PRAYER OF ANI:- My heart, my mother; my heart, my mother! My

heart whereby I came into being! May nought stand up to oppose me at [my] judgment, may there be no opposition to me in the presence of the Chiefs (Tchatchau); may there be no parting of thee from me in the presence of him that keepeth the Balance! Thou art my KA, which dwelleth in my body; the god Khnemu who knitteth together and strengtheneth my limbs. Mayest thou come forth into the place of happiness whither we go. May the Sheniu officials, who make the conditions of the lives of men, not cause my name to stink, and may no lies be spoken against me in the presence of the God. [Let it be satisfactory unto us, and let the Listener god be favourable unto us, and let there be joy of heart (to us) at the weighing of words. Let not that which is false be uttered against me before the Great God, the Lord of Amentet. Verily, how great shalt thou be when thou risest in triumph.]

THE SPEECH OF THOTH:- Thoth, the judge of right and truth of the Great Company of the Gods who are in the presence of Osiris, saith: Hear ye this judgment. The heart of Osiris hath in very truth been weighed, and his Heart-soul hath borne testimony on his behalf; his heart hath been found right by the trial in the Great Balance. There hath not been found any wickedness in him; he hath not wasted the offerings which have been made in the temples; he hath not committed any evil act; and he hath not set his mouth in motion with words of evil whilst he was upon earth.

SPEECH OF THE DWELLER IN THE EMBALMMENT CHAMBER (ANUBIS):- Pay good heed, O righteous Judge to the Balance to support [the testimony] thereof. Variant: Pay good heed to the weighing in the Balance of the heart of the Osiris, the singing-woman of Amen, Anhai, whose word is truth, and place thou her heart in the seat of truth in the presence of the Great God.

THE SPEECH OF THE GODS:- The Great Company of the Gods say to

Thoth who dwelleth in Khemenu: That which cometh forth from thy mouth shall be declared true. The Osiris the scribe Ani, whose word is true, is holy and righteous. He hath not committed any sin, and he hath done no evil against us. The devourer Am-mit shall not be permitted to prevail over him. Meat offerings and admittance into the presence of the god Osiris shall be granted unto him, together with an abiding habitation in the Field of Offerings (Sekhet-hetepet), as unto the Followers of Horus.

THE SPEECH OF HORUS TO OSIRIS IN INTRODUCING ANI TO HIM:- Horus, the son of Isis, saith: I have come to thee, O Un-Nefer, and I have brought unto thee the Osiris Ani. His heart is righteous, and it hath come forth from the Balance; it hath not sinned against any god or any goddess. Thoth hath weighed it according to the decree pronounced unto him by the Company of the Gods, and it is most true and righteous. Grant thou that cakes and ale may be given unto him, and let him appear in the presence of the god Osiris, and let him be like unto the Followers of Horus for ever and ever.

THE SPEECH OF ANI:- And the Osiris Ani saith: Behold, I am in thy presence, O Lord of Amentet. There is no sin in my body. I have not spoken that which is not true knowingly, nor have I done anything with a false heart. Grant thou that I may be like unto those favoured ones who are in thy following, and that I may be an Osiris greatly favoured of the beautiful god, and beloved of the Lord of the Two Lands, I who am a veritable royal scribe who loveth thee, Ani, whose word is true before the god Osiris.

DESCRIPTION OF THE BEAST AM-MIT:- Her forepart is like that of a crocodile, the middle of her body is like that of a lion, her hind quarters are like those of a hippopotamus.

HERE BEGIN THE PRAISES AND GLORIFYINGS OF COMING OUT FROM AND OF

GOING INTO THE GLORIOUS KHERT-NETER, WHICH IS IN THE BEAUTIFUL
AMENTET, OF COMING FORTH BY DAY IN ALL THE FORMS OF EXISTENCE WHICH IT
MAY PLEASE THE DECEASED TO TAKE, OF PLAYING AT DRAUGHTS, OF SITTING IN
THE SEH HALL, AND OF APPEARING AS A LIVING SOUL:

The Osiris the scribe Ani saith after he hath arrived in his haven of rest- now it is good for [a man] to recite [this work whilst he is] upon earth, for then all the words of Tem come to pass-

"I am the god Tem in rising. I am the Only One. I came into existence in Nu. I am Ra who rose in the beginning, the ruler of this [creation]."

Who is this?

"It is Ra, when at the beginning he rose in the city of Hensu, crowned like a king for his coronation. The Pillars of the god Shu were not as yet created, when he was upon the steps of him that dwelleth in Khemenu.

"I am the Great God who created himself, even Nu, who made his names to become the Company of the Gods as gods."

Who is this?

"It is Ra, the creator of the names of his limbs, which came into being in the form of the gods who are in the train of Ra.

"I am he who cannot be repulsed among the gods."

Who is this?

"It is Temu, the dweller in his disk, but others say that it is Ra when he riseth in the eastern horizon of the sky.

"I am Yesterday, I know To-day."

Who is this?

"Yesterday is Osiris, and To-day is Ra, when he shall destroy the enemies of Neb-er-tcher (the lord to the uttermost limit), and when he shall establish as prince and ruler his son Horus.

"Others, however, say that To-day is Ra, on the day when we commemorate the festival of the meeting of the dead Osiris with his father Ra, and when the battle of the gods was fought, in which Osiris, the Lord of Amentet, was the leader."

What is this?

"It is Amentet, [that is to say] the creation ofthe souls of the gods when Osiris was leader in Set-Amentet.

"Others, however, say that it is the Amentet which Ra hath given unto me; when any god cometh he must rise up and fight for it.

"I know the god who dwelleth therein."

Who is this?

"It is Osiris. Others, however, say that his name is Ra, and that the god who dwelleth in Amentet is the phallus of Ra, wherewith he had union with himself.

"I am the Benu bird which is in Anu. I am the keeper of the volume of the book (the Tablet of Destiny) of the things which have been made, and of the things which shall be made."

Who is this?

"It is Osiris.

"Others, however, say that it is the dead body of Osiris, and yet

others say that it is the excrement of Osiris. The things which have been made, and the things which shall be made [refer to] the dead body of Osiris. Others again say that the things which have been made are Eternity, and the things which shall be made are Everlastingness, and that Eternity is the Day, and Everlastingness the Night.

"I am the god Menu in his coming forth; may his two plumes be set on my head for me."

Who is this?

"Menu is Horis, the Advocate of his father [Osiris], and his coming forth means his birth. The two plumes on his head are Isis and Nephthys, when these goddesses go forth and set themselves thereon, and when they act as his protectors, and when they provide that which his head lacketh.

"Others, however, say that the two plumes are the two exceedingly large uraei which are upon the head of their father Tem, and there are yet others who say that the two plumes which are upon the head of Menu are his two eyes.

"The Osiris the scribe Ani, whose word is true, the registrar of all the offerings which are made to the gods, riseth up and cometh into his city."

What is this [city]?

"It is the horizon of his father Tem.

"I have made an end of my shortcomings, and I have put away my faults."

What is this?

"It is the cutting of the navel string of the body of the Osiris the scribe Ani, whose word is true before all the gods, and all his faults

are driven out.

What is this ?

"It is the purification [of Osiris] on the day of his birth.

"I am purified in my great double nest which is in Hensu on the day of the offerings of the followers of the Great God who dwelleth therein."

What is the "great double nest"?

"The name of one nest is 'Millions of years,' and 'Great Green [Sea]' is the name of the other, that is to say 'Lake of Natron' and 'Lake of Salt.'

"Others, however, say the name of the one is 'Guide of Millions of Years,' and that 'Great Green Lake' is name of the other. Yet others say that 'Begetter of Millions of Years' is the name of one, and 'Great Green Lake' is the name of the other. Now, as concerning the Great God who dwelleth therein, it is Ra himself.

"I pass over the way, I know the head of the Island of Maati."

What is this?

"It is Ra-stau, that is to say, it is the gate to the South of Nerutef, and it is the Northern Gate of the Domain (Tomb of the god).

"Now, as concerning the Island of Maati, it is Abtu.

"Others, however, say that it is the way by which Father Tem travelleth when he goeth forth to Sekhet-Aaru, [the place] which produceth the food and sustenance of the gods who are [in] their shrines.

"Now the Gate Tchesert is the Gate of the Pillars of Shu, that is to say, the Northern Gate of the Tuat.

"Others, however, say that the Gate of Tchesert is the two leaves of

the door through which the god Tem passeth when he goeth forth to
the eastern horizon of the sky.

"O ye gods who are in the presence [of Osiris], grant to me your arms, for I am the god who shall come into being among you."

Who are these gods?

"They are the drops of blood which came forth from the phallus of Ra when he went forth to perform his own mutilitation. These drops of blood sprang into being under the forms of the gods Hu and Sa, who are in the bodyguard of Ra, and who accompany the god Tem daily and every day.

"I, Osiris the scribe Ani, whose word is truth, have filled for thee the utchat (the Eye of Ra, or of Horus), when it had suffered extinction on the day of the combat of the Two Fighters (Horus and Set)."

What was this combat?

It was the combat which took place on the day when Horus fought with Set, during which Set threw filth in the face of Horus, and Horus crushed the genitals of Set. The filling of the utchat Thoth performed with his own fingers.

"I remove the thunder-cloud from the sky when there is a storm with thunder and lightning therein."

What is this?

"This storm was the raging of Ra at the thunder-cloud which [Set] sent forth against the Right Eye of Ra (the Sun). Thoth removed the thunder-cloud from the Eye of Ra, and brought back the Eye living, healthy, sound, and with no defect in it to its owner.

"Others, however, say that the thunder-cloud is caused by sickness

in the Eye of Ra, which weepeth for its companion Eye (the Moon); at this time Thoth cleanseth the Right Eye of Ra.

"I behold Ra who was born yesterday from the thighs of the goddess Mehurt; his strength is my strength, and my strength is his strength."

Who is this?

"Mehurt is the great Celestial Water, but others say that Mehurt is the image of the Eye of Ra at dawn at his birth daily.

"[Others, however, say that] Mehurt is the utchat of Ra.

"Now Osiris the scribe Ani, whose word is truth, is a very great one among the gods who are in the following of Horus; they say that he is the prince who loveth his lord."

Who are the gods who are in the train of Horus?

"[They are] Kesta, Hapi, Taumutef, and Qebhsenuf.

"Homage to you, O ye lords of right and truth, ye sovereign princes (Tchatcha) who [stand] round about Osiris, who do away utterly sins and offences, and who are in the following of the goddess Hetepsekhus, grant ye that I may come unto you. Destroy ye all the faults which are within me, even as ye did for the Seven Spirits who are among the followers of their lord Sepa. Anpu (Anubis) appointed to them their places on the day [when he said unto them], "Come ye hither."

Who are the "lords of right and truth"?

"The lords of right and truth are Thoth and Astes, the Lord of Amentet.

"The Tchatcha round about Osiris are Kesta, Hapi, Tuamutef, and Qebhsenuf, and they are also round about the Constellation of the Thigh (the Great Bear), in the northern sky.

"Those who do away utterly sins and offences, and who are in the following of the goddess Hetepsekhus, are the god Sebek and his associates who dwell in the water.

"The goddess Hetepsekhus is the Eye of Ra.

"Others, however, say that it is the flame which accompanieth Osiris to burn up the souls of his enemies.

"As concerning all the faults which are in Osiris, the registrar of the offerings which are made unto all the gods, Ani, whose word is truth, [these are all the offences which he hath committed against the Lords of Eternity] since he came forth from his mother's womb.

"As concerning the Seven Spirits who are Kesta, Hapi, Tuamutef, Qebhsenuf, Maa-atef, Kheribeqef and Heru-khenti-en-ariti, these did Anubis appoint to be protectors of the dead body of Osiris.

"Others, however, say that he set them round about the holy place of Osiris.

"Others say that the Seven Spirits [which were appointed by Anubis] were Netcheh-netcheh, Aatqetqet, Nertanef-besef-khenti-hehf, Aq-her-ami-unnut-f, Tesher-ariti-ami-Het-anes, Ubes-her-per-em-khetkhet, and Maaem-kerh-annef-em-hru.

"The chief of the Tchatcha (sovereign princes) who is in Naarutef is Horus, the Advocate of his father.

"As concerning the day wherein [Anubis said to the Seven Spirits], 'Come ye hither,' [the allusion here] is to the words 'Come ye hither,' which Ra spake unto Osiris."

Verily may these same words be said unto me in Amentet.

"I am the Divine Soul which dwelleth in the Divine Twin-gods."

Who is this Divine Soul?

"It is Osiris. [When] he goeth into Tetu, and findeth there the Soul

of Ra, the one god embraceth the other, and two Divine Souls spring into being within the Divine Twin-gods."

APPENDIX

APPENDIX

(From the Papyrus of Nebseni, Brit. Mus. No. 9900, Sheet 14, ll. 16ff.)

"As concerning the Divine Twin-gods they are Heru-netch-her-tefef and Heru-khent-en-Ariti (Horus the Advocate of his father [Osiris], and Horus the sightless).

"Others say that the double Divine Soul which dwelleth in the Divine Twin-gods is the Soul of Ra and the Soul of Osiris, and yet others say that it is the Soul which dwelleth in Shu, and the Sould which dwelleth in Tefnut, and that these two Souls form the double Divine Soul which dwelleth in Tetu.

"I am the Cat which fought near the Persea Tree in Anu on the night when the foes of Neb-er-tcher were destroyed."

Who is this Cat?

"This male Cat is Ra himself, and he was called 'Mau' because of the speech of the god Sa, who said concerning him: 'He is like (mau) unto that which he hath made'; therefore, did the name of Ra become 'Mau.'

"Others, however, say that the male Cat is the god Shu, who made over the possessions of Keb to Osiris.

"As concerning the fight which took place near the Persea Tree in Anu [these words have reference to the slaughter] of the children of rebellion, when righteous retribution was meted out to them for [the evil] which they had done.

"As concerning the 'night of the battle,' [these words refer to] the invasion of the eastern portion of the heaven by the children of rebellion, whereupon a great battle arose in heaven and in all the

earth.

"O thou who art in thine egg (Ra,) who showest from thy Disk, who risest on thy horizon, and dost shine with golden beams in the height of heaven, like unto whom there is none among the gods, who sailest above the Pillars of Shu, who sendest forth blasts of fire from thy mouth, [who illuminest the Two Lands with thy splendour, deliver] thou Nebseni, the lord of fealty [to Osiris], from the god whose form is hidden, and whose eyebrows are like unto the two arms of the Balance on the night when the sentences of doom are promulgated."

Who is this invisible god?

"It is An-a-f (he who bringeth his arm.).

"As concerning 'the night when the sentences of doom are promulgated,' it is the night of the burning of the damned, and of the overthrow of the wicked at the Block, and of the slaughter of souls."

Who is this [slaughterer of souls]?

"It is Shesmu, the headsman of Osiris.

"[Concerning the invisible god] some say that he is Aapep when he riseth up with a head bearing upon it [the feather of] Maat (Truth). But others say that he is Horus when he riseth up with two heads, whereon one beareth [the feather of] Maat, and the other [the symbol of] wickedness. He bestoweth wickedness on him that worketh wickedness, and right and truth upon him that followeth righteousness and truth.

"Others say that he is Heru-ur (the Old Horus), who dwelleth in Sekhem; others say that he is Thoth; others say that he is Nefer-Tem; and others say that he is Sept who doth bring to nought the acts of the foes of Nebertcher.

"Deliver thou the scribe Nebseni, whose word is truth, from the Watchers, who carry murderous knives, who possess cruel fingers, and

who would slay those who are in the following of Osiris."

May these Watchers never gain the mastery over me, and may I never fall under their knives!

Who are these Watchers?

"They are Anubis and Horus, [the latter being] in the form of Horus the sightless. Others, however, say that they are the Tchatcha (sovereign princes of Osiris), who bring to nought the operations of their knives; and others say that they are the chiefs of the Sheniu chamber.

"May their knives never gain the mastery over me. May I never fall under the knives wherewith they inflict cruel tortures. For I know their names, and I know the being, Matchet, who is among them in the House of Osiris. He shooteth forth rays of light from his eye, being himself invisible, and he goeth round about heaven robed in the flames which come from his mouth, commanding Hapi, but remaining invisible himself. May I be strong on earth before Ra, may I arrive safely in the presence of Osiris. O ye who preside over your altars, let not your offerings to me be wanting, for I am one of those who follow after Nebertcher, according to the writings of Khepera. Let me fly like a hawk, let me cackle like a goose, let me lay always like the serpent-goddess Neheb-ka."

Who are those who preside over their altars?

"Those who preside over their altars are the similitude of the Eye of Ra, and the similitude of the Eye of Horus.

"O Ra-Tem, thou Lord of the Great House [in Anu], thou Sovereign (life, strentgh, health [be to thee]) of all the gods, deliver thou the scribe Nebseni, whose word is truth, from the god whose face is like unto that of a greyhound, whose brows are like those of a man, who feedeth upon the dead, who watcheth at the Bend of the Lake of

Fire, who devoureth the bodies of the dead, and swalloweth hearts, and who voideth filth, but who himself remaineth unseen."

Who is this greyhound-faced god?

"His name is 'Everlasting Devourer,' and he liveth in the Domain [of Fire] (the Lake of Unt).

"As concerning the Domain of Fire, it is that Aat which is in Naarutef, and is near the Sheniu chamber. The sinner who walketh over this place falleth down among the knives [of the Watchers].

"Others, however, say that the name of this god is 'Mates,' and that he keepeth watch over the door of Amentet; others say that his name is 'Beba,' and that he keepeth watch over the Bend [of the stream] of Amentet, and yet others say that his name is 'Herisepef.'

"Hail, Lord of Terror, Chief of the Lands of the South and North, thou Lord of the Desert, who dost keep prepared the block of slaughter, and who dost feed on the intestines [of men]!"

Who is this Lord of Terror?

"It is the Keeper of the Bend [of the stream] of Amentet."

Who is this Keeper?

"It is the Heart of Osiris, which is the devourer of all slaughtered things.

"The Urrt Crown hath been given unto him, with gladness of heart, as Lord of Hensu."

Who is this?

"He to whom the Urrt Crown hath been given with gladness of heart as Lord of Hensu is Osiris. He was bidden to rule among the gods on the

day of the union of earth [with earth] in the presence of Nebertcher."

Who is this?

"He who was bidden to rule among the gods is the son of Isis (Horus), who was appointed to rule in the room of his father Osiris.

"As concerning [the words] 'day of the union of earth with earth,' they have reference to the union of earth with earth in the coffin of Osiris, the Soul that liveth in Hensu, the giver of meat and drink, the destroyer of wrong, and the guide to the everlasting paths."

Who is this?

"It is Ra himself."

"[Deliver thou the Osiris the scribe Ani, whose word is truth] from the great god who carrrieth away souls, who eateth hearts, who feedeth upon offal, who keepeth watch in the darkness, who dwelleth in the Seker Boat; those who live in sin fear him."

Who is this?

"It is Suti, but others say that it is Smamur, the soul of Keb.

"Hail, Khepera in thy boat, the two Companies of the Gods are in thy body. Deliver thou the Osiris the scribe Ani, whose word is truth, from the Watchers who pass sentences of doom, who have been appointed by the god Nebertcher to protect him, and to fasten the fetters on his foes, and who slaughter in the torture chambers; there is no escape from their fingers. May they never stab me with their knives, may I never fall helpless into their chambers of torture. I have never done the things which the gods hate. I am he who is pure in the Mesqet chamber. And saffron cakes have been brought unto him in Tannt."

Who is this?

"It is Khepera in his boat; it is Ra himself.

"As concerning the Watchers who pass sentences of doom, they are the Apes Isis and Nephthys.

"As concerning the things which the gods hate, they are acts of deceit and lying. He who passeth through the place of purification within the Mesqet chamber is Anpu (Anubis), who is hard by the coffer which containeth the inward parts of Osiris. He to whom saffron cakes have been brought in Tannt is Osiris.

"Others, however, say that the saffron cakes in Tannt represent heaven and earth, and others say that they represent Shu, the strengthener of the Two Lands in Hensu; and others say that they represent the Eye of Horus, and that Tannt is the burial-place of Osiris.

"Tem hath builded thy house, and the double Lion-god hath laid the foundations of thy habitation. Lo! medicaments have been brought. Horus purifieth Set and Set strengtheneth, and Set purifieth and Horus strengtheneth.

"The Osiris the scribe Ani, whose word is truth before Osiris, hath come into this land, and he hath taken possession thereof with his two feet. He is Tem, and he is in the city.

"Turn thou back, O Rehu, whose mouth shineth, whose head moveth, turn thou back before his strength." Another reading is, 'Turn thou back from him who keepeth watch, and is himself unseen.' Let the Osiris Ani be safely guarded. He is Isis, and he is found with her hair spread over him; it is shaken out over his brow. He was conceived by Isis, and engendered by Nephthys, and they have cut away from him the things which should be cut from him.

"Fear followeth after thee, terror is about thine arms. Thou hast been embraced for millions of years by arms; mortals go round about thee. Thou smitest down the mediators of thy foes, and thou seizest

the arms of the power of darkness. Thy two sisters (Isis and Nephthys) are given to thee for thy delight. Thou hast created that which is in Kher-aha, and that which is Anu. Every god feareth thee, for thou art exceedingly great and terrible; thou [avengest] every god on the man who curseth him, and thou shootest arrows at him. Thou livest according to thy will. Thou art Uatchet, the Lady of Flame, evil befalleth those who set themselves up against thee."

What is this?

"'Hidden in form, given of Menhu,' is the name of the "tomb. 'He who seeth what is on his hand' is the name of Qerau, or, as others say, it is the name of the Block.

"Now, he whose mouth shineth and whose head moveth is the phallus of Osiris, but others say it is [the phallus] of Ra. 'Thou spreadest thy hair, and I shake it out over his brow" is said concerning Isis, who hideth in her hair, and draweth it round about her.

"Uatchet, the Lady of Flames, is the Eye of Ra."

THE SEVEN ARITS

The First Arit.

The name of the Doorkeeper is Sekhet-her-asht-aru. The name of the Watcher is Smetti. The name of the Herald is Hakheru.

The Osiris Ani, whose word is truth, shall say when he cometh unto the First Arit: "I am the mighty one who createth his own light. I have come unto thee, O Osiris, and, purified from that which defileth thee, I adore thee. Lead on. Name not the name of Ra-stau to me. Homage to thee, O Osiris, in thy might and in thy strength in Ra-stau. Rise up and conquer, O Osiris, in Abtu. Thou goest round about heaven, thou sailest in the presence of Ra, thou lookest upon all the beings who have knowledge. Hail, Ra, thou who goest round

about in the sky, I say, O Osiris in truth, that I am the Sahu (Spirit-body) of the god, and I beseech thee not to let me be driven away, nor to be cast upon the wall of blazing fire. Let the way be opened in Ra-stau, let the pain of the Osiris be relieved, embrace that which the Balance hath weighed, let a path be made for the Osiris in the Great Valley, and let the Osiris have light to guide him on his way."

The Second Arit.

The name of the Doorkeeper is Unhat. The name of the Watcher is Seqt-her. The name of the Herald is Ust.

The Osiris Ani, whose word is truth, shall say [when he cometh to this Arit]: "He sitteth to carry out his heart's desire, and he weigheth words as the Second of Thoth. The strength which protecteth Thoth humbleth the hidden Maati gods, who feed upon Maat during the years of their lives. I offer up my offerings [to him] at the moment when he maketh his way. I advance, and I enter on the path. O grant thou that I may continue to advance, and that I may attain to the sight of Ra, and of those who offer up [their] offerings."

The Third Arit.

The name of the Doorkeeper is Unem-hauatu-ent-pehui. The name of the Watcher is Seres-her. The name of the Herald is Aa.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I am he who is hidden in the great deep. I am the Judge of the Rehui, I have come and I have done away the offensive thing which was upon Osiris. I tie firmly the place on which he standeth, coming forth from the Urt. I have stablished things in Abtu, I have opened up a way through Ra-stau, and I have relieved the pain

which was in Osiris. I have balanced the place whereon he standeth, and I have made a path for him; he shineth brilliantly in Ra-stau."

The Fourth Arit.

The name of the Doorkeeper is Khesef-her-asht-kheru. The name of the Watcher is Seres-tepu. The name of the Herald is Khesef-at.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I am the Bull, the son of the ancestress of Osiris. O grant ye that his father, the Lord of his god-like companions, may bear witness on his behalf. I have weighed the guilty in judgment. I have brought unto his nostrils the life which is ever lasting. I am the son of Osiris, I have accomplished the journey, I have advanced in Khert-Neter."

The Fifth Arit.

The name of the Doorkeeper is Ankhf-em-fent. The name of the Watcher is Shabu. The name of the Herald is Teb-her-kha-kheft.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I have brought unto thee the jawbone in Ra-stau. I have brought unto thee thy backbone in Anu. I have gathered together his manifold members therein. I have driven back Aapep for thee. I have spit upon the wounds [in his body]. I have made myself a path among you. I am the Aged One among the gods. I have made offerings to Osiris. I have defended him with the word of truth. I have gathered together his bones, and have collected all his members."

The Sixth Arit.

The name of the Doorkeeper is Atek-tau-kehaq-kheru. The name of the Watcher is An-her. The name of the Herald is Ates-her-[ari]-she.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I have come daily, I have come daily. I have made myself a way. I have advanced over that which was created by Anpu (Anubis). I am the Lord of the Urrt Crown. I am the possessor [of the knowledge of] the words of magical power, I am the Avenger according to law, I have avenged [the injury to] his Eye. I have defended Osiris. I have accomplished my journey. The Osiris Ani advanceth with you with the word which is truth."

The Seventh Arit:

The name of the Doorkeeper is Sekhmet-em-tsu-sen. The name of the Watcher is Aa-maa-kheru. The name of the Herald is Khesef-khemi.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I have come unto thee, O Osiris, being purified from foul emissions. Thou goest round about heaven, thou seest Ra, thou seest the beings who have knowledge. [Hail], thou, ONE! Behold, thou art in the Sektet Boat which traverseth the heavens. I speak what I will to his Sahu (Spirit-body). He is strong, and cometh into being even [as] he spake. Thou meetest him face to face. Prepare thou for me all the ways which are good [and which lead] to thee."

RUBRIC: If [these] words be recited by the spirit when he shall come to the Seven Arits, and as he entereth the doors, he shall neither be turned back nor repulsed before Osiris, and he shall be made to have his being among the blessed spirits, and to have dominion among the ancestral followers of Osiris. If these things be done for any spirit he shall have his being in that place like a lord of eternity in one body with Osiris, and at no place shall any being contend against him.

THE PYLONS OF THE HOUSE OF OSIRIS

The following shall be said when one cometh to the FIRST PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Lady of tremblings, high-walled, the sovereign lady, the lady of destruction, who uttereth the words which drive back the destroyers, who delivereth from destruction him that cometh." The name of her Doorkeeper is Neruit.

The following shall be said when one cometh to the SECOND PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Lady of heaven, Mistress of the Two Lands, devourer by fire, Lady of mortals, who art infinitely greater than any human being." The name of her Doorkeeper is Mes-Ptah.

The following shall be said when one cometh to the THIRD PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Lady of the Altar, the mighty lady to whom offerings are made, greatly beloved one of every god sailing up the river to Abydos." The name of her Doorkeeper is Sebqa.

The following shall be said when one cometh to the FOURTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Prevailer with knives, Mistress of the Two Lands, destroyer of the enemies of the Still-Heart (Osiris), who decreeth the release of those who suffer through evil hap." The name of her Doorkeeper is Nekau.

The following shall be said when one cometh to the FIFTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Flame, Lady of fire, absorbing the entreaties which are made to her, who permitteth not to approach her the rebel." The name of her Doorkeeper is Henti-Reqiu.

The following shall be said when one cometh to the SIXTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Lady of light, who roareth mightily, whose breadth cannot be comprehended. Her like hath not been found since the beginning. There are serpents over which are unknown. They were brought forth before the Still-Heart." The name of her Doorkeeper is Semati.

The following shall be said when one cometh to the SEVENTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Garment which envelopeth the helpless one, which weepeth for and loveth that which it covereth." The name of her Doorkeeper is Saktif.

The following shall be said when one cometh to the EIGHTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Blazing fire, unquenchable, with far-reaching tongues of flame, irresistible slaughterer, which one may not pass through fear of its deadly attack." The name of her Doorkeeper is Khutchetef.

The following shall be said when one cometh to the NINTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Chieftainess, lady of strength, who giveth quiet of heart to the offspring of her lord. Her girth is three hundred and fifty khet, and she is clothed with green feldspar of the South. She bindeth up the divine form and clotheth the helpless one. Devourer, lady of all men." The name of her Doorkeeper is Arisutchesef.

The following shall be said when one cometh to the TENTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Goddess of the loud voice, who maketh her suppliants to mourn, the awful one who terrifieth, who herself remaineth unterrified within." The name of her Doorkeeper is Sekhenur.

Nu, the steward of the keeper of the seal, saith when he cometh to

the ELEVENTH PYLON of Osiris: "I have made my way, I know you, and I know thy name, and I know the name of her who is within thee: She who slayeth always, consumer of the fiends by fire, mistress of every pylon, the lady who is acclaimed on the day of darkness" is thy name. She inspecteth the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, saith when he cometh to the TWELFTH PYLON of Osiris: "I have made my way, I know you, and I know thy name, and I know the name of her who is within thee: Invoker of thy Two Lands, destroyer of those who come to thee by fire, lady of spirits, obeyer of the word of thy Lord" is thy name. She inspecteth the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, saith when he cometh to the THIRTEENTH PYLON of Osiris: "I have made my way, I know you and I know thy name, and I know the name of her who is within thee: Osiris foldeth his arms about her, and maketh Hapi (the Nile-god), to emit splendour out of his hidden places" is thy name. She inspecteth the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, saith when he cometh to the FOURTEENTH PYLON of Osiris: "I have made my way, I know thee, and I know thy name, and I know the name of her who is within thee. Lady of might, who trampleth on the Red Demons, who keepeth the festival of Haaker on the day of the hearing of faults" is thy name. She inspecteth the swathing of the helpless one.

THE FIFTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Fiend, red of hair and eyes, who appeareth by night, and doth fetter the fiend in his lair. Let her hands be given to the Still-Heart in his hour, let her advance and go forward" is thy name. She inspecteth the swathing of the helpless one.

THE SIXTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Terrible one, lady of the rain-storm, destroyer of the souls of men, devourer of the bodies of men, orderer, producer, and maker of slaughter" is thy name. She inspecteth the swathing of the helpless one.

THE SEVENTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Hewer-in-pieces in blood, Ahibit, lady of hair" is thy name. She inspecteth the swathing of the helpless one.

THE EIGHTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Fire-lover, pure one, lover of slaughterings, cutter off of heads, devoted one, lady of the Great House, slaughterer of fiends at eventide" is thy name. She inspecteth the swathing of the helpless one.

THE NINETEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Light-giver for life, blazing all the day, lady of strength [and of] the writings of the god Thoth himself" is thy name. She inspecteth the swathings of the White House.

THE TWENTIETH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Dweller in the cavern of her lord, her name is Clother, hider of her creations, conqueror of hearts, swallower [of them]" is thy name. She inspecteth the swathings of the White House.

THE TWENTY-FIRST PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Knife which cutteth when [its name] is uttered, slayer of those who approach thy flame" is

thy name. She possesseth hidden plans.

APPENDIX

APPENDIX

(From the Turin Papryus, ed. Lepsius, Bl. 64, the text referring to the twenty-first Pylon.)

THE OSIRIS AUFANKH, WHOSE WORD IS TRUTH, SAITH: Hail, saith Horus, O Twenty-first pylon of the Still-Heart! I have made the way. I know thee. I know thy name. I know the name of the goddess who guardeth thee. "Sword that smiteth at the utterance of its own name, stinking face, overthrower of him that approacheth her flame" is thy name. Thou keepest the hidden things of the avenger of the god, thou guardest them. Amam is his name. He maketh the ash trees (cedars) not to grow, and the shenu trees (acacias) not to blossom, and preventeth copper from being found in the mountain. The Tchatcha (Chiefs) of this Pylon are Seven Gods. Tchen, or Anthch (At), is the name of the one at the door. Hetepmes is the name of another there. Messep is the name of another there. Utchara is the name of another there. Beq is the name of another there. Anp (Anubis) is the name of another there.

I have made the way. I am Menu-Heru, the avenger of his father, the heir of his father Un-Nefer. I have come. I have given [offerings] to my father Osiris. I have overthrown all his enemies. I have come daily with the word of truth, the lord of fealty, in the house of my father Tem, the Lord of Anu, I, the Osiris Auf-ankh, whose word is truth in the southern heaven. I have done what is right for him that made the right, I have celebrated the Haker festival to the lord thereof. I have acted as the leader of the festivals. I have given cakes to the Lords of the Altar. I have been the leader of the propitiatory offerings, cakes, ale, oxen, geese, to my father Osiris Un-Nefer. I am the protector of the Ba-soul, I have made the Benu bird to appear [by my] words. I have come daily into the house of the god to make offerings of incense. I have come with the shenti tunic. I have set the Neshem Boat afloat on the water. I have made the word

of Osiris Khenti Amenti to be truth before his enemies. I have carried away in a boat all his enemies to the slaughter-house of the East, and they shall never escape from the wardship of the god Keb who dwelleth therein. I have made the Kefaiu gods of Ra to stand up, I have made his word to be truth. I have come as a scribe. I have explained [the writings]. I have made the god to have power over his legs. I have come into the house of him that is upon his mountain (Anubis). I have seen the Chief of the Seh hall. I have entered into Ra-stau. I have made myself invisible. I have found for myself the boundary. I have approached Nerutef. I have clothed the naked. I have sailed up the river to Abydos. I have performed the ceremonies of Hu and Sa. I have entered the house of Astes. I have made supplication to the Khati gods and to Sekhmet in the temple of Net (Neith), or the Aged Ones. I have entered Ra-stau. I have made myself invisible. I have found the frontier. I have approached Nerutef. I have clothed the naked. I have sailed up the river to Abydos. I have performed the ceremonies of Hu and Sa. I have received. I have risen like a king crowned. I fill my seat on the throne in the place of my father, the God Who was at the beginning. I have praised the Meskhen of Ta-tchesert. My mouth is full of Maat (Truth). I have overwhelmed the Akhekhau serpents. I have come into the Great House with [my] body in a flourishing condition. I have caused myself to travel in the Boat of Hai. The myrrh unguent of..... is in the hair of men (Rekhit). I have entered into the House of Astes. I have approached with worship the two Khati gods and Sekhmet, who are in the temple of the Aged One [in Anu].

[And the god Osiris saith:] "Thou hast come, thou shalt be a favoured one in Tetu, O Osiris Auf-ankh, whose word is truth, the son of the lady Shert-en-Menu, whose word is truth."

THE PRIESTS ANMUTEF AND SAMEREF

THE SPEECH OF THE PRIEST ANMUTEF.

I have come unto you, O ye great Tchatcha Chiefs who dwell in

heaven, and upon earth, and in Khert-Neter, and I have brought unto you the Osiris Ani. He hath not committed any act which is an abomination before all the gods. Grant ye that he may live with you every day.

The Osiris the scribe Ani adoreth Osiris, Lord of Rasta, and the Great Company of the Gods who live in Khert-Neter. He saith: "Homage to thee, Khenti Amenti, Un-Nefer, who dwellest in Abtu. I come to thee. My heart holdeth Truth. There is no sin in my body. I have not told a lie wittingly, I have not acted in a double manner. Grant thou to me cakes, let me appear in the presence, at the altar of the Lords of Truth, let me go in and come forth from Khert-Neter [at will], let not my Heart-soul be driven away [from me]; and grant me a sight of the Disk and the beholding of the Moon for ever and ever.

THE SPEECH OF THE PRIEST SAMEREF.

I have come unto you, O ye Tchatcha Chiefs who dwell in Rasta, and I have brought unto you the Osiris Ani, grant ye unto him cakes, and water, and air, and a homestead in Sekhet-hetep as to the followers of Horus.

The Osiris the scribe Ani, whose word is truth, adoreth Osiris, the Lord of everlastingness, and the Tchatcha Chiefs, the Lords of Rasta. He saith: "Homage to thee, O King of Khert-Neter, thou Governor of Akert! I have come unto thee. I know thy plans, I am equipped with the forms which thou takest in the Tuat. Give thou to me a place in Khert-Neter, near the Lords of Truth. May my homestead be lasting in Sekhet-hetep, may I receive cakes in thy presence."

THE JUDGES IN ANU

Hail, Thoth, who madest to be true the word of Osiris against his enemies, make thou the word of the scribe Nebseni to be true against his enemies, even as thou didst make the word of Osiris to be true against his enemies, in the presence of the Tchatcha Chiefs who are

with Ra and Osiris in Anu, on the night of the "things of the night," and the night of battle, and of the fettering of the Sebau fiends, and the day of the destruction of the enemies of Neb-er-tcher.

Now the great Tchatcha Chiefs in Anu are Tem, Shu, Tefnut, [Osiris and Thoth]. Now the "fettering of the Sebau fiends" signifieth the destruction of the Smaiu fiends of Set, when he wrought iniquity a second time.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Tetu, on the night of setting up the Tet in Tetu.

Now the great Tchatcha Chiefs who are in Tetu are Osiris, Isis, Nephthys, and Horus the avenger of his father. Now the "setting up of the Tet in Tetu" signifieth [the raising up of] the shoulder of Horus, the Governor of Sekhem. They are round about Osiris in the band [and] the bandages.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Sekhem, on the night of the "things of the night" in Sekhem.

Now the great Tchatcha Chiefs who are in Sekhem are Heru-khenti-en-ariti and Thoth who is with the Tchatcha Chiefs of Nerutef. Now the night of the "things of the night festival" signifieth the dawn on the sarcophagus of Osiris.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris the scribe Ani to be true against his enemies, with the great Tchatcha Chiefs who are in the double town Pe-Tep, on the night of setting up the "Senti" of Horus, and of establishing him in the inheritance of the possessions of his father Osiris.

Now the great Tchatcha Chiefs who are in Pe-Tep are Horus, Isis, Kesta (Mesta) and Hapi. Now the "setting up of the 'Senti' of Horus" hath reference to the words which Set spake to his followers, saying "Set up the Senti."

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris the scribe Ani to be true, in peace, against his enemies, with the great Tchatcha Chiefs who are in the Lands of the Rekhti (Taiu-Rekhti), in the night when Isis lay down, and kept watch to make lamentation for her brother Osiris.

Now the great Tchatcha Chiefs who are in Taiu-Rekhti are Isis, Horus, Kesta (Mesta) [Anpu and Thoth].

Hail, Thoth, who didst make the word of Osiris true against his enemies, make thou the word of Osiris the scribe Ani, whose word is truth, in peace, to be true against his enemies, with the great Tchatcha Chiefs who are in Abtu, on the night of the god Haker, when the dead are separated, and the spirits are judged, and when the procession taketh place in Teni.

Now the great Tchatcha Chiefs who are in Abtu are Osiris, Isis, and Up-uat.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris, the scribe and assessor of the sacred offerings which are made to all the gods, Ani, to be true against his enemies, with the Tchatcha Chiefs who examine the dead on the night of making the inspection of those who are to be annihilated.

Now the great Tchatcha Chiefs who are present at the examination of the dead are Thoth, Osiris, Anpu and Asten (read Astes). Now the inspection (or, counting) of those who are to be annihilated

signifieth the shutting up of things from the souls of the sons of revolt.

Hail, Thoth, who didst make the word of Osiris true against his enemies, make thou the word of the Osiris the scribe Ani to be true against his enemies, with the great Tchatcha Chiefs who are present at the digging up of the earth [and mixing it] with their blood, and of making the word of Osiris to be true against his enemies.

As concerning the Tchatcha Chiefs who are present at the digging up of the earth in Tetu: When the Smaiu fiends of Set came [there], having transformed themselves into animals, these Tchatcha Chiefs slew them in the presence of the gods who were there, and they took their blood, and carried it to them. These things were permitted at the examination [of the wicked] by those [gods] who dwelt in Tetu.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris [the scribe] Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Nerutef on the night of the "Hidden of Forms."

Now the great Tchatcha Chiefs who are in Nerutef are Ra, Osiris, Shu and Bebi.

Now, the night of the "Hidden of Forms" referreth to the placing on the sarcophagus [of Osiris] the arm, the heel, and the thigh of Osiris Un-Nefer.

Hail, Thoth, who didst make the word of Osiris true against his enemies, make thou the word of the Osiris, whose word is truth, to be true against his enemies, with the great Tchatcha Chiefs who are in Rasta, on the night when Anpu lay with his arms on the things by Osiris, and when the word of Horus was make to be true against his enemies.

The great Tchatcha Chiefs who are in Rasta are Horus, Osiris, and Isis. The heart of Osiris is happy, the heart of Horus is glad, and

the two halves of Egypt (Aterti) are well satisfied thereat.

Hail, Thoth, who didst make the word of Osiris true against his enemies, make thou the word of the Osiris the scribe Ani, the assessor of the holy offerings made to all the gods, to be true against his enemies, with the Ten great Tchatcha Chiefs who are with Ra, and with Osiris, and with every god, and with every goddess, in the presence of the god Nebertcher. He hath destroyed his enemies, and he hath destroyed every evil thing which appertained to him.

RUBRIC: If this Chapter be recited for, or over, the deceased, he shall come forth by day, purified after death, according to the desire of his heart. Now if this Chapter be recited over him, he shall progress over the earth, and he shall escape from every fire, and none of the evil things which appertain to him shall ever be round about him; never, a million times over, shall this be.

THE CHAPTER OF OPENING THE MOUTH OF THE OSIRIS ANI. To be said:- The god Ptah shall open my mouth, and the god of my town shall unfasten the swathings, the swathings which are over my mouth. Thereupon shall come Thoth, who is equipped with words of power in great abundance, and shall untie the fetters, even the fetters of the god Set which are over my mouth. And the god Tem shall cast them back at those who would fetter me with them, and cast them at him. Then shall the god Shu open my mouth, and make an opening into my mouth with the same iron implement wherewith he opened the mouth of the gods. I am the goddess Sekhmet, and I take my seat upon the place by the side of Amt-ur the great wind of heaven. I am the great Star-goddess Saah, who dwelleth among the Souls of Anu. Now as concerning every spell, and every word which shall be spoken against me, every god of the Divine Company shall set himself in opposition thereto.

THE CHAPTER OF BRINGING WORDS OF POWER TO THE OSIRIS ANI, who

saith:- I am Tem-Khepera who produced himself on the thighs of his divine mother. Those who dwell in Nu have been made wolves, and those who are among the Tchatcha Chiefs have become hyenas. Behold, I will gather together to myself this charm from the person with whom it is [and from the place] wherein it is [and it shall come to me] quicker than a greyhound, and swifter that light. Hail, thou who bringest the Ferry-Boat of Ra, thou holdest thy course firmly and directly in the north wind as thou sailest up the river towards the Island of Fire which is in Khert-Neter. Behold, thou shalt gather together to thee this charm from wheresoever it may be, and from whomsoever it may be with [and it shall come to me] quicker than a greyhound, and swifter than light. It (the charm) made the transformations of Mut; it fashioned the gods [or] kept them silent; by it Mut gave the warmth [of life] to the gods. Behold, these words of power are mine, and they shall come unto me from wheresoever they may be, or with whomsoever they may be, quicker than greyhounds and swifter than light, or, according to another reading, "swifter than shadows."

APPENDIX

THE CHAPTER WHICH MAKETH A MAN TO REMEMBER HIS NAME IN KHERT-NETER. [The deceased] saith:- Let my name be given to me in the Great House (Per-ur), and let me remember my name in the House of Fire (Per Neser), on the night wherein the years are counted up, and the number of the months is told. I am dwelling with the Divine One, I take my seat on the eastern side of the sky. If any god cometh after me, I shall be able to declare his name forthwith.

THE CHAPTER OF GIVING A HEART TO THE OSIRIS ANI IN KHERT-NETER. He saith:- Let my heart be with me in the House of Hearts. Let my heart-case be with me in the House of heart-cases. Let my heart be with me, and let it rest in [me or] I shall not eat the cakes of Osiris in the eastern side of the Lake of Flowers, nor have a boat wherein to float down the river, nor a boat to sail up the river to

thee, nor be able to embark in a boat with thee. Let my mouth be to me that I may speak therewith. Let my legs be to me that I may walk therewith. Let my arms be to me that I may overthrow the foe therewith. Let the two doors of the sky be opened to me. May Keb, the Erpat of the gods, open his jaws to me. May he open my two eyes which are blinded by swathings. May he make me to lift up my legs in walking which are tied together. May Anpu make my thighs to become vigorous. May the goddess Sekhmet raise me, and lift me up. Let me ascend into heaven, let that which I command be performed in Het-ka-Ptah. I know how to use my heart. I am master of my heart-case. I am master of my hands and arms. I am master of my legs. I have the power to do that which my KA desireth to do. My Heart-soul shall not be kept a prisoner in my body at the gates of Amentet when I would go in in peace and come forth in peace.

THE CHAPTER OF NOT LETTING THE HEART OF THE OSIRIS, THE ASSESSOR OF THE DIVINE OFFERINGS OF ALL THE GODS, ANI, WHOSE WORD IS TRUTH BEFORE OSIRIS, BE DRIVEN BACK FROM HIM IN KHERT-NETER. He saith:- My heart of my mother. My heart of my mother. My heart-case of my transformations. Let not any one stand up to bear testimony against me. Let no one drive me away from the Tchatcha Chiefs. Let no one make thee to fall away from me in the presence of the Keeper of the Balance. Thou art my KA, the dweller in my body, the god Khnemu who makest sound my members. Mayest thou appear in the place of happiness whither we go. Let not make my name to stink Shenit Chiefs, who make men to be stable. [Let it be satisfactory unto us, and let the listening be satisfactory unto us, and let there be joy of heart to us at the weighing of words. Let not lies be told against me before the Great God, the Lord of Amentet. Verily, how great shalt thou be when thou risest up in triumph!]

RUBRIC I: These words are to be said over a scarab of green stone encircled with a band of refined copper, and [having] a ring of

silver; which shall be placed on the neck of the Khu (the deceased), etc.

RUBRIC II (From the Papyrus of Nu, Sheet 21): If this Chapter be known [by the deceased] he shall be declared a speaker of the truth both upon earth and in Khert-Neter, and he shall be able to perform every act which a living human being can perform. Now it is a great protection which hath been given by the god. This Chapter was found in the city of Khemenu upon the slab of ba, which was inlaid with [letters of] genuine lapis-lazuli, and was under the feet of [the statue] of the god, during the reign of His Majesty, the King of the South and North, Menkaura (Mycerinus), true of word, by Prince Herutataf, who found it during a journey which he made to inspect the temples. One Nekht was with him who was diligent in making him to understand it, and he brought it to the king as a wonderful object when he perceived that it was a thing of great mystery, [the like of] which had never [before] been seen or looked upon. This Chapter shall be recited by a man who is ceremonially clean and pure, who hath not eaten the flesh of animals, or fish, and who hath not had intercourse with women. And behold, thou shalt make a scarab of green stone, with a rim [plated] with gold, which shall be placed above the heart of a man, and it shall perform for him the "opening of the mouth." And thou shalt anoint it with myrrh unguent, and thou shalt recite over it the following words of magical power. [Here follows the text of the Chapter of Not Letting the Heart of Ani Be Taken from Him.]

THE CHAPTER OF NOT LETTING THE HEART-SOUL OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. The Osiris the scribe Ani saith:--I, even I, am he who cometh forth from the Celestial Water (Akeb). He (Akeb) produced abundance for me, and hath the mastery there in the form of the River.

(This is a portion of a longer Chapter which is included in the

appendix.)

APPENDIX

APPENDIX

(The following is from the Papyrus of Nefer-uben-f, Naville, op. cit., I, Bl. 72.)

THE CHAPTER OF DRINKING WATER IN KHERT-NETER. The am khent priest, Nefer-uben-f, whose word is truth, saith:- I, even I, am he who cometh forth from the god Keb. The water-flood is given to him, he hath become the master thereof in the form of Hapi. I, the am khent Nefer-uben-f, open the doors of heaven. Thoth hath opened to me the doors of Qebh (the Celestial Waters). Lo, Hepi Hepi, the two sons of the Sky, mighty in splendour, grant ye that I may be master over the water, even as Set had dominion over his evil power on the day of the storming of the Two Lands. I pass by the Great Ones, arm to shoulder, even as they pass that Great God, the Spirit who is equipped, whose name is unknown. I have passed by the Aged One of the shoulder. I am Nefer-uben-f, whose word is truth. Hath opened to me the Celestial Water Osiris. Hath opened to me the Celestial Water Thoth-Hapi, the Lord of the horizon, in his name of "Thoth, cleaver of the earth." I am master of the water, as Set is master of his weapon. I sail over the sky, I am Ra, I am Ru. I am Sma. I have eaten the Thigh, I have seized the bone and flesh. I go round about the Lake of Sekhet-Ar. Hath been given to me eternity without limit. Behold, I am the heir of eternity, to whom hath been given everlastingness.

(The following two Chapters are from the Papyrus of Nu, Sheets 7 and 12)

THE CHAPTER OF DRINKING WATER AND OF NOT BEING BURNT UP BY FIRE [IN KHERT-NETER]. Nu saith:- Hail, Bull of Amentet! I am brought

unto thee. I am the paddle of Ra wherewith he transported the Aged Gods. Let me neither be burnt up nor destroyed by fire. I am Beb, the firstborn son of Osiris, to whom every god maketh an offering in the temple of his Eye in Anu. I am the divine Heir, the Mighty One, the Great One, the Resting One. I have made my name to flourish. Deliverer, thou livest in me [every day].

THE CHAPTER OF NOT BEING BOILED IN FIRE. Nu saith:- I am the paddle which is equipped, wherewith Ra transported the Aged Gods, which raised up the emissions of Osiris from the Lake of blazing fire, and he was not burned. I sit down like the Light-god, and like Khnemu, the Governor of lions. Come, cut away the fetters from him that passeth by the side of this path, and let me come forth therefrom.

THE CHAPTER OF GIVING AIR IN KHERT-NETER. The Osiris Ani saith:- I am the Egg which dwelt in the Great Cackler. I keep ward over that great place which Keb hath proclaimed upon earth. I live; it liveth. I grow up, I live, I snuff the air. I am Utcha-aab. I go round about his egg [to protect it]. I have thwarted the moment of Set. Hail, Sweet one of the Two Lands! Hail, dweller in the tchefa food! Hail, dweller in the lapis-lazuli! Watch ye over him that is in his cradle, the Babe when he cometh forth to you.

APPENDIX

APPENDIX

(From the Papyrus of Nu, Sheet 12)

THE CHAPTER OF GIVING AIR TO NU IN KHERT-NETER. He saith:- Hail, thou God Temu, grant thou unto me the sweet breath which dwelleth in thy nostrils! I am the Egg which is in Kenken-ur (the Great Cackler), and I watch and guard that mighty thing which hath come into being, wherewith the god Keb hath opened the earth. I live; it liveth; I grow, I live, I snuff the air. I am the god Utcha-aabet, and I go about his egg. I shine at the moment of the mighty of strength,

Suti. Hail, thou who makest sweet the time of the Two Lands! Hail, dweller among the celestial food. Hail, dweller among the beings of blue (lapis-lazuli), watch ye to protect him that is in his nest, the Child who cometh forth to you.

THE CHAPTER OF GIVING AIR IN KHERT-NETER. Nu saith:- I am the jackal of jackals. I am Shu. I draw air from the presence of the Light-god, from the uttermost limits of heaven, from the uttermost limits of earth, from the uttermost limits of the pinion of Nebeh bird. May air be given unto this young divine Babe. [My mouth is open, I see with my eyes.]

THE CHAPTER OF SNUFFING THE AIR WITH WATER IN KHERT-NETER. Hail, Tem. Grant thou unto me the sweet breath which dwelleth in thy nostrils. I am he who embraceth that great throne which is in the city of Unu. I keep watch over the Egg of Kenken-ur (the Great Cackler). I grow and flourish as it groweth and flourisheth. I live as it liveth. I snuff the air as it snuffeth the air.

THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. The Osiris Ani, whose word is truth, saith:- Get thee back, O messenger of every god! Art thou come to [snatch away] my heart-case which liveth? My heart-case which liveth shall not be given unto thee. [As] I advance, the gods hearken unto my propitiation [prayer] and they fall down on their faces [whilst] they are on their own land.

APPENDIX

APPENDIX

(From the Papyrus of Nu)

THE CHAPTER OF NOT ALLOWING THE HEART.... TO BE CARRIED AWAY DEAD IN KHERT-NETER. [Nu, whose word is truth, saith]:- My heart is with me, and it shall never come to pass that it be carried away. I am the Lord of Hearts, the slayer of the heart-case. I live in truth, I have my being therein. I am Horus, the Dweller in Hearts, [I am] in the Dweller in the body. I have life by my word, my heart hath being. My heart-case shall not be snatched away from me, it shall not be wounded, it shall not be put in restraint if wounds are inflicted upon me. [If] one take possession of it I shall have my being in the body of my father Keb and in the body of my mother Nut. I have not done that which is held in abomination by the gods. I shall not suffer defeat [for] my word is truth.

THE CHAPTER OF NOT LETTING THE HEART-CASE OF A MAN BE TAKEN AWAY FROM HIM IN KHERT-NETER. The Osiris Ani saith:- Hail, ye who steal and crush heart-cases [and who make the heart of a man to go through its transformations according to his deeds: let not what he hath done harm him before you]. Homage to you, O ye Lords of Eternity, ye masters of everlastingness, take ye not this heart of Osiris Ani into your fingers, and this heart-case, and cause ye not things of evil to spring up against it, because this heart belongeth to the Osiris Ani, and this heart-case belongeth to him of the great names (Thoth), the mighty one, whose words are his members. He sendeth his heart to rule his body, and his heart is renewed before the gods. The heart of the Osiris Ani, whose word is truth, is to him; he hath gained the mastery over it. He hath not said what he hath done. He hath obtained power over his own members. His heart obeyeth him, he is the lord thereof, it is in his body, and it shall never fall away therefrom. I command thee to be obedient unto me in Khert-Neter. I, the Osiris Ani, whose word is truth, in peace; whose word is truth in the Beautiful Amentet, by the Domain of Eternity.

APPENDIX

APPENDIX

(From the Papyrus of Nu, Sheet 5)

THE CHAPTER OF NOT LETTING THE HEART OF NU, WHOSE WORD IS TRUTH, BE CARRIED AWAY FROM HIM IN KHERT-NETER. He saith:- Hail, thou Lion-god! I am Unb (the Blossom). That which is held in abomination to me is the block of slaughter of the god. Let not this my heart-case be carried away from me by the Fighting Gods in Anu. Hail, thou who dost wind bandages round Osiris, and who hast seen Set. Hail, thou who returnest after smiting and destroying him before the mighty ones! This my heart weepeth over itself before Osiris; it hath made supplication for me. I have given unto him and I have dedicated unto him the thoughts of the heart in the House of the god (Usekh-her), have brought unto him sand at the entry to Khemenu. Let not this my heart-case be carried away from me. I make you to ascend his throne, to fetter heart-cases for him in Sekhet-hetep, [to live] years of strength away from things of all kinds which are abominations to him, to carry off food from among the things which are thine, and which are in thy grasp through thy strength. And this my heart-case is devoted to the decrees of the god Tem, who guideth me through the caverns of Suti, but let not this my heart, which hath performed its desire before the Tchatcha Chiefs who are in Khert-Neter, be given to him. When they find the leg and the swathings they bury them.

THE CHAPTER OF NOT LETTING THE HEART OF NU, WHOSE WORD IS TRUTH, BE DRIVEN AWAY FROM HIM IN KHERT-NETER. He saith:- My heart of my mother. My heart of my mother. My heart-case of my existence upon the earth. Let no one stand up against me when I bear testimony in the presence of the Lords of Things. Let it not be said against me and of that which I have done "He hath committed acts which are opposed to what is right and true," and let not charges be brought up against me in the presence of the Great God, the Lord of Amentet. Homage to

thee, O my heart (ab). Homage to thee, O my heart-case. Homage to you, O my reins. Homage to you, O ye gods, who are masters of [your] beards, and who are holy by reason of your sceptres. Speak ye for me words of good import to Ra, and make ye me to have favour in the sight of Nehebkau.

THE CHAPTER OF BREATHING THE AIR AND OF HAVING POWER OVER WATER IN KHERT-NETER. The Osiris Ani saith:- Open to me! Who art thou? Whither goest thou? What is thy name? I am one of you. Who are these with you? The two Merti goddesses (Isis and Nephthys). Thou separatest head from head when [he] entereth the divine Mesqen chamber. He causeth me to set out for the temple of the gods Kem-heru. "Assembler of souls" is the name of my ferry-boat. "Those who make the hair to bristle" is the name of the oars. "Sert" ("Goad") is the name of the hold. "Steering straight in the middle" is the name of the rudder; likewise, [the boat] is a type of my being borne onward in the lake. Let there be given unto me vessels of milk, and cakes, and loaves of bread, and cups of drink, and flesh, in the Temple of Anpu.

RUBRIC: If the deceased knoweth this Chapter, he shall go into, after coming forth from Khert-Neter of [the Beautiful Amentet].

THE CHAPTER OF SNUFFING THE AIR, AND OF HAVING POWER OVER THE WATER IN KHERT-NETER. The Osiris Ani saith:- Hail, thou Sycamore tree of the goddess Nut! Give me of the [water and of the] air which is in thee. I embrace that throne which is in Unu, and I keep guard over the Egg of Nekek-ur. It flourisheth, and I flourish; it liveth, and I live; it snuffeth the air, and I snuff the air, I the Osiris Ani, whose word is truth, in [peace].

THE CHAPTER OF NOT DYING A SECOND TIME IN KHERT-NETER. The Osiris Ani saith:- My hiding place is opened, my hiding place is opened.

The Spirits fall headlong in the darkness, but the Eye of Horus hath made me holy, and Upuati hath nursed me. I will hide myself among you, O ye stars which are imperishable. My brow is like the brow of Ra. My face is open. My heart-case is upon its throne, I know how to utter words. In very truth I am Ra himself. I am not a man of no account. I am not a man to whom violence can be done. Thy father liveth for thee, O son of Nut. I am thy son, O great one, I have seen the hidden things which are thine. I am crowned upon my throne like the king of the gods. I shall not die a second time in Khert-Neter.

THE CHAPTER OF NOT ROTTING IN KHERT-NETER. The Osiris Ani saith:- O thou who art motionless, O thou who art motionless, O thou whose members are motionless, like unto those of Osiris. Thy members shall not be motionless, they shall not rot, they shall not crumble away, they shall not fall into decay. My members shall be made [permanent] for me as if I were Osiris.

RUBRIC: If this Chapter be known by the deceased he shall never see corruption in Khert-Neter.

APPENDIX

APPENDIX

(From the Papyrus of Nu, Sheet 18)

THE CHAPTER OF NOT LETTING THE BODY PERISH. The Osiris Nu saith:- Homage to thee, O my divine father Osiris! I come to embalm thee. Do thou embalm these my members, for I would not perish and come to an end [but would be] even like unto my divine father Khepera, the divine type of him that never saw corruption. Come then, strengthen my breath, O Lord of the winds, who dost magnify these divine beings who are like unto thyself. Stablish me, stablish me, and fashion me strongly, O Lord of the funeral chest. Grant thou that I may enter into the land of everlastingness, according to that which was done for thee, along with thy father Tem, whose body never saw corruption,

and who himself never saw corruption. I have never done that which thou hatest, nay, I have acclaimed thee among those who love thy KA. Let not my body become worms, but deliver thou me as thou didst deliver thyself. I pray thee, let me not fall into rottenness, as thou lettest every god, and every goddess, and every animal, and every reptile, see corruption, when the soul hath gone out of them, after their death.

And when the soul hath departed, a man seeth corruption, and the bones of his body crumble away and become stinking things, and the members decay one after the other, the bones crumble into a helpless mass, and the flesh turneth into foetid liquid. Thus man becometh a brother unto the decay which cometh upon him, and he turneth into a myriad of worms, and he becometh nothing but worms, and an end is made of him, and perisheth in the sight of the god of day (Shu), even as do every god, and every goddess, and every bird, and every fish, and every creeping worm, and every reptile, and every beast, and every thing whatsoever. Let [all the Spirits fall] on their bellies [when] they recognize me, and behold, the fear of me shall terrify them; and thus also let it be with every being that hath died, whether it be animal, or bird, or fish, or worm, or reptile. Let life [rise out of] death. Let not the decay caused by any reptile make an end [of me], and let not [enemies] come against me in their various forms. Give thou me not over to the Slaughterer in this execution-chamber, who killeth the members, and maketh them rot, being [himself] invisible, and who destroyeth the bodies of the dead, and liveth by carnage. Let me live, and perform his order; I will do what is commanded by him. Give me not over to his fingers, let him not overcome me, for I am under thy command, O Lord of the Gods.

Homage to thee, O my divine father Osiris, thou livest with thy members. Thou didst not decay, thou didst not become worms, thou didst not wither, thou didst not rot, thou didst not putrefy, thou didst not turn into worms. I am the god Khepera, and my members shall have being everlastingly. I shall not decay, I shall not rot, I shall not

putrefy, I shall not turn into worms, and I shall not see corruption
before the eye of the god Shu. I shall have my being, I shall have
by being; I shall live, I shall live; I shall flourish, I shall
flourish, I shall flourish, I shall wake up in peace, I shall not
putrefy, my intestines shall not perish, I shall not suffer injury. My
eye shall not decay. The form of my face shall not disappear. My ear
shall not become deaf. My head shall not be separated from my neck. My
tongue shall not be removed. My hair shall not be cut off. My eyebrows
shall not be shaved away, and no evil defect shall assail me. My
body shall be stablished. It shall neither become a ruin, nor be
destroyed on this earth.

THE CHAPTER OF NOT PERISHING AND OF BEING ALIVE IN KHERT-NETER.
The Osiris Ani saith:- Hail ye children of the god Shu. The Tuat
hath gained the mastery over his diadem. Among the Hamemet Spirits may
I arise, even as did arise Osiris.

THE CHAPTER OF NOT GOING IN TO THE BLOCK OF THE GOD. The Osiris
Ani saith:- My head was fastened on my body in heaven, O Guardian of
the Earth, by Ra. [This] was granted [to me] on the day of my being
stablished, when I rose up out of a state of weakness upon [my] two
feet. On the day of cutting off the hair Set and the Company of the
Gods fastened my head to my neck, and it became as firm as it was
originally. Let nothing happen to shake it off again! Make ye me
safe from the murderer of my father. I have tied together the Two
Earths. Nut hath fastened together the vertebrae of my neck, and [I]
behold them as they were originally, and they are seen in the order
wherein they were when as yet Maat was not seen, and when the gods
were not born in visible forms. I am Penti. I am the heir of the great
gods, I the Osiris the scribe Ani, whose word is truth.

THE CHAPTER OF NOT BEING TRANSPORTED TO THE EAST IN KHERT-NETER.
The

Osiris Ani saith:- Hail, Phallus of Ra, which advanceth and beateth down opposition. Things which have been without motion for millions of years have come into life through Baba. I am stronger thereby than the strong, and I have more power thereby than the mighty. Now, let me not be carried away in a boat, or be seized violently and taken to the East, to have the festivals of Sebau Devils celebrated on me. Let not deadly wounds be inflicted upon me, and let me not be gored by horns. Thou shalt neither fall [nor] eat fish made by Tebun.

Now, no evil thing of any kind whatsoever shall be done unto me by the Sebau Devils. [I shall not be gored by] horns. Therefore the Phallus of Ra, [which is] the head of Osiris, shall not be swallowed up. Behold, I shall come into me fields and I shall cut the grain. The gods shall provide me with food. Thou shalt not then be gored, Ra-Khepera. There shall not be then pus in the Eye of Tem, and it shall not be destroyed. Violence shall not be done unto me, and I shall not be carried away in [my] boat to the East to have the festivals of the Sebau Devils celebrated on me in evil fashion. Cruel gashes with knives shall not be inflicted upon me, and I shall not be carried away in [my] boat to the East. I the Osiris, the assessor of the holy offerings of all the gods, Ani, whose word is truth, happily, the lord of fealty [to Osiris].

THE CHAPTER OF NOT LETTING THE HEAD OF A MAN BE CUT OFF FROM HIS BODY IN KHERT-NETER. The Osiris Ani saith:- I am a Great One, the son of a Great One. [I am] Fire, the son of Fire, to whom was given his head after it had been cut off. The head of Osiris was not removed from his body, and the head of Osiris Ani shall not be removed from his body. I have knitted myself together, I have made myself whole and complete. I shall renew my youth. I am Osiris Himself, the Lord of Eternity.

THE CHAPTER OF MAKING THE SOUL TO BE JOINED TO ITS BODY IN

KHERT-NETER. The Osiris Ani saith:- Hail, thou god Aniu! Hail, thou god Pehreri, who dwellest in thy hall, the Great God. Grant thou that my soul may come to me from any place wherein it may be. Even if it would tarry, let my soul be brought unto me from any place wherein it may be. Thou findest the Eye of Horus standing by thee like unto those beings who resemble Osiris, who never lie down in death. Let not the Osiris Ani, whose word is truth, lie down dead among those who lie in Anu, the land wherein [souls] are joined to their bodies in thousands. Let me have possession of my Ba-soul and of my Spirit-soul, and let my word be truth with it (the Ba-soul) in every place wherein it may be. Observe then, O ye guardians of Heaven, my soul [wherever it may be]. Even if it would tarry, cause thou my Ba-soul to see my body. Thou shalt find the Eye of Horus standing by thee like [the Watchers].

Hail, ye gods who tow along the boat of the Lord of Millions of Years, who bring it over the sky of the Tuat, who make it to journey over Nent, who make Ba-souls to enter into their Spirit-bodies, whose hands hold the steering poles and guide it straight, who grasp tightly your paddles, destroy ye the Enemy; thus shall the Boat rejoice, and the Great God shall travel on his way in peace. Moreover, grant ye that the Ba-soul of the Osiris Ani, whose word is truth before the gods, may come forth with your navel cords in the eastern part of the sky, and that it may follow Ra to the place where he was yesterday, and may set in peace, in peace in Amentet. May it gaze upon its earthly body, may it take up its abode and its Spirit-body, may it neither perish nor be destroyed for ever and for ever.

RUBRIC: These words shall be said over a model of the Ba-soul made of gold, and inlaid with precious stones, which shall be placed on the breast of the Osiris.

THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE HELD CAPTIVE IN

KHERT-NETER. The Osiris Ani saith:- Hail, thou who art exalted! Hail, thou who art adored! Hail, Mighty One of Souls, thou divine Soul who inspirest great dread, who dost set the fear of thyself in the gods, who are enthroned upon thy mighty seat. Make thou a path for the Spirit-soul and the Ba-soul of the Osiris Ani. I am equipped with [words of power]. I am a Spirit-soul equipped with [words of power]. I have made my way to the place where are Ra and Hathor.

RUBRIC: If this Chapter be known by the deceased he shall be able to transform himself into a Spirit-soul who shall be equipped with [his soul and his shadow] in Khert-Neter, and he shall not be shut up inside any door in Amentet, when he is coming forth upon the Earth, or when he is going back into [Khert-Neter.]

THE CHAPTER OF OPENING THE TOMB TO THE BA-SOUL AND THE SHADOW, AND OF COMING FORTH BY DAY, AND OF HAVING MASTERY OVER THE TWO LEGS. The Osiris the scribe Ani, whose word is truth, saith:- The place which is closed is opened, the place which is shut (or sealed) is sealed. That which lieth down in the closed place is opened by the Ba-soul which is in it. By the Eye of Horus I am delivered. Ornaments are stablished on the brow of Ra. My stride is made long. I lift up my two thighs [in walking]. I have journeyed over a long road. My limbs are in a flourishing condition. I am Horus, the Avenger of his Father, and I bring the Urrt Crown [and set it on] its standard. The road of souls is opened. My twin soul seeth the Great God in the Boat of Ra, on the day of souls. My soul is in the front thereof with the counter of the years. Come, the Eye of Horus hath delivered for me my soul, my ornaments are stablished on the brow of Ra. Light is on the faces of those who are in the members of Osiris. Ye shall not hold captive my soul. Ye shall not keep in durance my shadow. The way is open to my soul and to my shadow. It seeth the Great God in the shrine on the day

of counting souls. It repeateth the words of Osiris. Those whose seats are invisible, who fetter the members of Osiris, who fetter Heart-souls and Spirit-souls, who set a seal upon the dead, and who would do evil to me, shall do no evil to me. Haste on the way to me. Thy heart is with thee. My Heart-soul and my Spirit-soul are equipped; they guide thee. I sit down at the head of the great ones who are chiefs of their abodes. The wardens of the members of Osiris shall not hold thee captive, though they keep ward over souls, and set a seal on the shadow which is dead. Heaven shall not shut thee in.

RUBRIC: If this Chapter be known by the deceased he shall come forth by day, and his soul shall not be kept captive.

APPENDIX

APPENDIX

(From the Papryus of Nebseni, Sheet 6)

That which was shut hath been opened [that is] the dead. That which was shut fast hath been opened by the command of the Eye of Horus, which hath delivered me. Established are the beauties on the forehead of Ra. My steps are long. My legs are lifted up. I have performed the journey, my members are mighty and are sound. I am Horus, the Avenger of his Father. I am he who bringeth along his father, and his mother, by means of his staff. The way shall be opened to him that hath power over his feet, and he shall see the Great God in the Boat of Ra, when souls are counted therein at the bows, and when the years also are counted up. Grant that the Eye of Horus, which maketh the adornments of splendour to be firm on the forehead of Ra, may deliver my soul for me, and let darkness cover your faces, O ye who would imprison Osiris. O keep not captive my soul. O keep not ward over my shadow, but let a way be opened for my soul and my shadow, and let them see the Great God in the shrine on the day of the counting of souls, and let them hold converse with Osiris, whose habitations are hidden, and those who guard the members of Osiris, and who keep ward

over the Spirit-souls, and who hold captive the shadows of the dead, and who would work evil against me, so that they shall [not] work evil against me. A way shall be for KA with thee, and thy soul shall be prepared by those who keep ward over the members of Osiris, and who hold captive the shadows of the dead. Heaven shall not keep thee fast, the earth shall not hold thee captive. Thou shalt not live with the beings who slay, but thou shalt be master of thy legs, and thou shalt advance to thy body straightway in the earth, [and to] those who belong to the shrine of Osiris and guard his members.

THE CHAPTER OF LIFTING UP THE FEET, AND OF COMING FORTH ON THE EARTH. The Osiris Ani saith:- Perform thy work, O Seker, perform thy work, O Seker, O thou who dwellest in thy circle, and who dwellest in my feet in Khert-Neter. I am he who sendeth forth light over the Thigh of heaven. I come forth in heaven. I sit down by the Light-god (Khu). O I am helpless. O I am helpless. I would walk. I am helpless. I am helpless in the regions of those who plunder in Khert-Neter, I the Osiris Ani, whose word is truth, in peace.

THE CHAPTER OF FORCING A WAY INTO AMENTET [AND OF COMING FORTH] BY DAY. The Osiris Ani saith:- The town of Unu is opened. My head is sealed up, Thoth. Perfect is the Eye of Horus. I have delivered the Eye of Horus which shineth with splendours on the brow of Ra, the Father of the gods, [I am] that self-same Osiris, [the dweller in] Amentet. Osiris knoweth his day, and he knoweth that he shall live through his period of life; I shall have by being with him. I am the Moon-god Aah, the dweller among the gods. I shall not come to an end. Stand up therefore, O Horus, for thou art counted among the gods.

APPENDIX

APPENDIX

(Naville, op. cit., I, Bl. X)

THE CHAPTER OF FORCING A WAY INTO THE TUAT. The Am Khent priest Nefer-uben-f, whose word is truth, saith:- Hail, Soul, thou mighty one of terror. Behold, I have come unto thee. I see thee. I have forced a way through the Tuat. I see my father Osiris. I drive away the darkness. I love him. I have come. I see my father Osiris. He hath counted the heart of Set. I have made offerings for my father Osiris. I have opened all the ways in heaven and on earth. I love him. I have come. I have become a Spirit-body and a Spirit-soul, who is equipped. Hail, every god and every Spirit-soul, I have made the ways. I am Thoth....

ANOTHER CHAPTER OF THE TUAT AND OF COMING FORTH BY DAY.

Open is the land of Unu. Shut is the head of Thoth. Perfect is the Eye of Horus. I have delivered the Eye of Horus, the shining one, the ornament of the Eye of Ra, the Father of the Gods. I am that same Osiris who dwelleth in Amentet. Osiris knoweth his day, which cometh to an end. I am Set, the Father of the Gods. I shall never come to an end.

THE CHAPTER OF COMING FORTH BY DAY AND OF LIVING AFTER DEATH. The Osiris Ani saith:- Hail, thou One, who shinest from the moon. Hail, thou One, who shinest from the moon. Grant that this Osiris Ani may come forth among thy multitudes who are at the portal. Let him be with the Light-God. Let the Tuat be opened to him. Behold, the Osiris Ani shall come forth by day to perform everything which he wisheth upon the earth among those who are living [thereon].

APPENDIX

APPENDIX

(From the Papyrus of Nu, Sheet 13)

Hail, thou god Tem, who comest forth from the Great Deep, who

shinest gloriously under the form of the twin Lion-gods, send forth with might thy words unto those who are in thy presence, and let the Osiris Nu enter into their assembly. He hath performed the decree which hath been spoken to the mariners at eventide, and the Osiris Nu, whose word is truth, shall live after his death, even as doth Ra every day. Behold, most certainly Ra was born yesterday, and the Osiris Nu was born yesterday. And every god shall rejoice in the life of the Osiris Nu, even as they rejoice in the life of Ptah, when he appeareth from the Great House of the Aged One which is in Anu.

THE CHAPTER OF COMING FORTH BY DAY AFTER FORCING AN ENTRANCE THROUGH THE AAMHET. The Osiris Ani saith:- Hail, Soul, thou mighty one of terror! Verily, I am here. I have come. I behold thee. I have passed through the Tuat. I have seen Father Osiris. I have scattered the gloom of night. I am his beloved one. I have come, I have seen my Father Osiris. I have stabbed the heart of Suti. I have made offerings to my Father Osiris. I have opened every way in heaven and on the earth. I am the son who loveth his Fathers (sic) Osiris. I am a Spirit-body. I am a Spirit-soul. I am equipped. Hail, every god and every Spirit-soul. I have made the way [to Osiris]. I the Osiris the scribe Ani, whose word is truth.

THE CHAPTER OF MAKING A MAN TO RETURN TO LOOK UPON HIS HOUSE ON EARTH. The Osiris Ani saith:- I am the Lion-god who cometh forth with long strides. I have shot arrows, and I have wounded my prey. I have shot arrows, and I have wounded my prey. I am the Eye of Horus, I traverse the Eye of Horus at this season. I have arrived at the domains. Grant that the Osiris Ani may come in peace.

ANOTHER CHAPTER OF THE COMING FORTH OF A MAN BY DAY AGAINST HIS ENEMIES IN KHERT-NETER. [The Osiris Ani saith:-] I have divided the heavens. I have cleft the horizon. I have traversed the earth

[following in] his footsteps. I have conquered the mighty Spirit-souls because I am equipped for millions of years with words of power. I eat with my mouth. I evacuate with my body. Behold, I am the God of the Tuat! Let these things be given unto me, the Osiris Ani, in perpetuity withou fail or diminution.

APPENDIX

APPENDIX

(From the Papyrus of Nu, Sheet 21)

THE CHAPTER OF COMING FORTH AGAINST ENEMIES IN KHERT-NETER. The Osiris Nu saith:- Hail, Am-a-f (Eater of his arm), I have passed over the road. I am Ra. I have come forth from the horizon against my enemies. I have not permitted him to escape from me. I have stretched out my hand like that of the Lord of the Urrt Crown. I have lifted up my feet even as the Uraei-goddesses lift themselves up. I have not permitted the enemy [to be saved] from me. As for mine enemy, he hath been given to me, and he shall not be delivered from me. I stand up like Horus. I sit down like Ptah. I am strong like Thoth. I am mighty like Tem. I walk with my legs. I speak with my mouth. I chase my enemy. He hath been given unto me, and he shall not be delivered from me.

A HYMN OF PRAISE TO RA WHEN HE RISETH UPON THE HORIZON, AND WHEN HE SETTETH IN THE LAND OF LIFE. Osiris the scribe Ani saith:- Homage to thee, O Ra, when thou risest as Tem-Heru-Khuti. Thou art to be adored. Thy beauties are before mine eyes, [thy] radiance is upon my body. Thou goest forth to thy setting in the Sektet Boat with [fair] winds, and thy heart is glad; the heart of the Matet Boat rejoiceth. Thou stridest over the heavens in peace, and all thy foes are cast down; the stars which never rest sing hymns of praise unto thee, and the stars which are imperishable glorify thee as thou sinkest to rest in the horizon of Manu, O thou who art beautiful at morn and at eve, O thou lord who livest, and art established, O my Lord!

Homage to thee, O thou who art Ra when thou risest, and who art Tem when thou settest in beauty. Thou risest and thou shinest on the back of thy mother [Nut], O thou who art crowned the king of the gods! Nut welcometh thee, and payeth homage unto thee, and Maat, the everlasting and never-changing goddess, embraceth thee at noon and at eve. Thou stridest over the heavens, being glad at heart, and the Lake of Testes is content. The Sebau-fiend hath fallen to the ground, his fore-legs and his hind-legs have been hacked off him, and the knife hath severed the joints of his back. Ra hath a fair wind, and the Sektet Boat setteth out on its journey, and saileth on until it cometh into port. The gods of the South, the gods of the North, the gods of the West, and the gods of the East praise thee, O thou Divine Substance, from whom all living things came into being. Thou didst send forth the word when the earth was submerged with silence, O thou Only One, who didst dwell in heaven before ever the earth and the mountains came into being. Hail, thou Runner, Lord, Only One, thou maker of the things that are, thou hast fashioned the tongue of the Company of the Gods, thou hast produced whatsoever cometh forth from the waters, thou springest up out of them above the submerged land of the Lake of Horus. Let me breathe the air which cometh forth from thy nostrils, and the north wind which cometh forth from thy mother Nut. Make thou my Spirit-soul to be glorious, O Osiris, make thou my Heart-soul to be divine. Thou art worshipped as thou settest, O Lord of the gods, thou art exalted by reason of thy wondrous works. Shine thou with the rays of light upon my body day by day, upon me, Osiris the scribe, the assessor of the divine offerings of all the gods, the overseer of the granary of the Lords of Abydos, the real royal scribe who loveth thee, Ani, whose word is truth, in peace.

Praise be unto thee, O Osiris, the Lord of Eternity, Un-Nefer, Heru-Khuti (Harmakhis), whose forms are manifold, whose attributes are majestic [Praise be unto thee], O thou who art Ptah-Seker-Tem in Anu, thou Lord of the hidden shrine, thou Creator of the House of

the KA of Ptah (Het-ka-Ptah) and of the gods [therein], thou Guide of the Tuat, who art glorified when thou settest in Nu (the Sky). Isis embraceth thee in peace, and she driveth away the fiends from the entrances of thy paths. Thou turnest thy face towards Amentet, and thou makest the earth to shine as with refined copper. Those who have lain down in death rise up to see thee, they breathe the air, and they look upon thy face when the disk riseth on the horizon. Their hearts are at peace since they behold thee, o thou who art Eternity and Everlastingness.

THE SOLAR LITANY

Homage to you, O ye gods of the Dekans in Anu, and to you, O ye Hememet-spirits in Kher Aha, and to thee, O Unti, who art the most glorious of all the gods who are hidden in Anu,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O An in Antes, Heru-khuti, who dost with long strides march across the heavens,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O Everlasting Soul, thou Soul who dwellest in Tetu, Un-Nefer, the son of Nut, who art the Lord of Akert,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have done aught with deceit.

Homage to thee in thy dominion over Tetu, upon whose brow the Urrt Crown is established, thou One who createst the strength to protect thyself, and who dwellest in peace,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O Lord of the Acacia Tree, whose Seker Boat is set upon its sledge, who turnest back the Fiend, the Evildoer, and dost cause the Eye of Ra (utchat) to rest upon its seat,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O thou who art mighty in thine hour, thou great and mighty Prince who dost dwell in Anrutef, thou Lord of Eternity and Creator of the Everlastingness, thou Lord of Hensu,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O thou who restest upon Truth, thou Lord of Abtu, whose limbs form the substance of Ta-tchesert, unto whom fraud and deceit are abominations,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O thou who dwellest in thy boat, who dost bring Hapi (the Nile) forth from his cavern, whose body is the light, and who dwellest in Nekhen,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O thou Creator of the gods, thou King of the South

and North, Osiris, whose word is truth, who rulest the world by thy gracious goodness, thou Lord of the Atebui,

O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

APPENDIX

APPENDIX

(From the Saite Recension, ed. Lepsius, Bl. V)

Homage to thee, O thou who comest as Tem, who didst come into being to create the Company of the Gods.

Homage to thee, O thou who comest as the Soul of Souls, the Holy One in Amentet.

Homage to thee, O President of the Gods, who illuminest the Tuat with thy beauties.

Homage to thee, O thou who comest as the Light-god, who travellest in thy Disk.

Homage to thee, O thou greatest of all gods, who are crowned King in heaven, Governor in the Tuat.

Homage to thee, O thou who makest a way through the Tuat, who dost lead the way through all doors.

Homage to thee, O thou who art among the gods, who dost weigh words in Khert-Neter.

Homage to thee, O thou who dwellest in thy secret places, who dost fashion the Tuat with thy might.

Homage to thee, O great one, O mighty one, thine enemies have fallen in places where they were smitten.

Homage to thee, O thou who hast hacked the Sebau-fiends in pieces, and hast annihilated Aapep.

Grant thou the sweet breeze of the north wind to the Osiris Auf-ankh, whose word is truth.

A HYMN OF PRAISE TO RA WHEN HE RISETH IN THE EASTERN PART OF HEAVEN.

Those who are in his following rejoice, and the Osiris, the scribe Ani, whose word is truth, saith:- Hail, thou Disk, thou lord of rays, who risest on the horizon day by day. Shine thou with thy beams of light upon the face of the Osiris Ani, whose word is truth, for he singeth hymns of praise to thee at dawn, and he maketh thee to sit at eventide [with words of adoration]. May the soul of the Osiris Ani, whose word is truth, come forth with thee into heaven! May he set out with thee in the Matet Boat [in the morning], may he come into port in the Sektet Boat [in the evening], and may he cleave his path among the stars of heaven which never rest.

The Osiris Ani, whose word is truth, being at peace [with his god], maketh adoration to his Lord, the Lord of Eternity, and saith:- Homage to thee, O Heru-khuti, who art the god Khepera, the self-created. When thou risest on the horizon and sheddest thy beams of light upon the Lands of the South and of the North, thou art beautiful, yea beautiful, and all the gods rejoice when they behold thee, the king of heaven. The goddess, the Lady of the Hour, is stablished upon thy head, her Uraei of the South and of the North are upon thy brow, and she taketh up her place before thee. The god Thoth is stablished in the bows of thy boat to destroy utterly all thy foes. Those who dwell in the Tuat come forth to meet thee, and they bow to the earth in homage as they come towards thee, to look upon thy beautiful Form. And I, Ani, have come into thy presence, so that I may be with thee, and may behold thy Disk every day. Let me not be kept captive [by the tomb], and let me not be turned back [on my way]. Let the members of my body be made new again when I contemplate thy beauties, even as are the members of all thy favoured ones, because I am one of those who worshipped thee upon earth. Let me arrive in the Land of Eternity, let me enter into the Land of Everlastingness. This, O my Lord, behold thou shalt ordain for me.

AND MOREOVER, THE OSIRIS ANI, WHOSE WORD IS TRUTH, IN PEACE, THE

TRUTH-SPEAKER, SAITH:- Homage to thee, O thou who risest on thy horizon in the form of Ra, who restest upon Law, [which can neither be changed nor altered]. Thou passest over the sky, and every face, watcheth thee and thy course, for thou thyself art hidden from their gaze. Thou dost show thyself [to them] at dawn and at eventide each day. The Sektet Boat, wherein Thy Majesty dwelleth, setteth forth on its journey with vigour. Thy beams [fall] upon all faces, thy light with its manifold colours is incomprehensible [to man], and thy brilliant rays cannot be reported. The Lands of the Gods see thee, they could write [concerning thee]; the Deserts of Punt could count thee. Thy creation is hidden. It is one by the opening of thy mouth. Thy form is the head of Nu. May he (Ani) advance, even as thou dost advance, without cessation, even as Thy Majesty [ceaseth not to advance] even for a moment. With great strides thou dost in one little moment pass over limitless distances which would need millions and hundreds of thousands of years [for a man to pass over; this] thou doest, and then thou sinkest to rest. Thou bringest to an end the hours of the night, even as thou stridest over them. Thou bringest them to an end by thine own ordinance, and dawn cometh on the earth. Thou settest thyself before thy handiwork in the form of Ra, and thou rollest up on the horizon....... Thou sendest forth light when thy form raiseth itself up, thou ordainest the increase of thy splendours. Thou mouldest thy limbs as thou advancest, thou bringest them forth, thou who wast never brought forth, in the form of Ra, who rolleth up into the height of heaven. Grant thou that I may reach the heaven of eternity, and the region where thy favoured ones dwell. May I unite with those holy and perfect Spirit-souls of Khert-Neter. May I come forth with them to behold thy beauties as thou rollest on at eventide, as thou journeyest to thy mother Nut (the Night-sky), and dost place thyself at the right hand (in the West). My two hands are raised to thee in praise and thanksgiving when thou settest in life. Behold, thou art the Creator of Eternity, who art adored when thou settest in Nu. I have set thee in my heart, without

wavering, O thou who art more divine than the gods.

The Osiris Ani, whose word is truth, saith:- Praise and thanksgiving be unto thee, O thou who rollest on like unto gold, thou Illuminer of the Two Lands on the day of thy birth. Thy mother brought thee forth on her hand, and thou didst light up with splendour the circle which is travelled over by the Disk. O Great Light who rollest across Nu, thou dost raise up the generations of men from the deep source of thy waters, and dost make to keep festivals all districts and cities, and all habitations. Thou protectest [them] with thy beauties. Thy KA riseth up with the celestial food hu and tchefau. O thou mightily victorious one, thou Power of Powers, who makest strong thy throne against the sinful ones, whose risings on thy throne in the Sektet Boat are mighty, whose strength is widespread in the Atett Boat, make thou the Osiris Ani to be glorious by virtue of his word, which is truth, in Khert-Neter. Grant thou that he may be in Amentet free from evil, and let [his] offences be [set] behind thee. Grant thou that he may [live there] a devoted slave of the Spirit-souls. Let him mingle among the Heart-souls who live in Ta-tchesert (the Holy Land). Let him travel about in the Sekhet-Aaru (the Elysian Fields), conformably to [thy] decree with joy of heart- him the Osiris Ani, whose word is truth.

[And the god maketh answer]:--Thou shalt come forth into heaven, thou shalt sail over the sky, and thou shalt hold loving intercourse with the Star-gods. Praises shall be made to thee in the Boat. Thy name shall be proclaimed in the Atett Boat. Thou shalt look upon Ra within his shrine. Thou shalt make the Disk to set [with prayer] every day. Thou shalt see the Ant Fish in his transformations in the depths of the waters of turquoise. Thou shalt see the Abtu Fish in his time. It shall be that the Evil One shall fall when he deviseth a plan to destroy thee, and the joints of his neck and back shall be hacked asunder. Ra saileth with a fair wind, and the Sektet Boat progresseth and cometh into port. The mariners of Ra rejoice, and the heart of the Lady of the Hour is glad, for the enemy of her Lord

hath been cast to the ground. Thou shalt behold Horus standing on the pilot's place in the Boat, and Thoth and Maat shall stand one on each side of him. All the gods shall rejoice when they behold Ra coming in peace to make the hearts of the Spirit-souls to live, and the Osiris Ani, whose word is truth, the assessor of the holy offerings of the Lords of Thebes, shall be with them!

THE CHAPTER OF THE NEW MOON

THE FOLLOWING IS TO BE RECITED ON THE DAY OF THE MONTH (NEW MOON DAY). The Osiris the scribe Ani, whose word is truth, in peace, whose word is truth, saith:- Ra ascendeth his throne on his horizon, and the Company of his Gods follow in his train. The God cometh forth from his hidden place, [and] tchefau food falleth from the eastern horizon of heaven at the word of Nut. They (the gods) rejoice over the paths of Ra, the Great Ancestor [as] he journeyeth round about. Therefore art thou exalted, O Ra, the dweller in thy Shrine. Thou swallowest the winds, thou drawest into thyself the north wind, thou eatest up the flesh of thy seat on the day when thou breathest truth. Thou dividest [it among] the gods who are [thy] followers. [Thy] Boat saileth on travelling among the Great Gods at thy word. Thou countest thy bones, thou gatherest together thy members, thou settest thy face towards Beautiful Amentet, and thou comest there, being made new every day. Behold, thou art that Image of Gold, thou hast the unitings of the disks of the sky, thou hast quakings, thou goest round about, and art made new each day. Hail! There is rejoicing in the horizon! The gods who dwell in the sky descend the ropes [of thy Boat] when they see the Osiris Ani, whose word is truth, they ascribe praise unto him as unto Ra. The Osiris Ani is a Great Chief. [He] seeketh the Urrt Crown. His provisions are apportioned to him- the Osiris Ani, whose word is truth. [His] fate is strong from the exalted body of the Aamu gods, who are in the presence of Ra. The Osiris Ani, whose word is truth, is strong on the earth and in Khert-Neter. O Osiris Ani, whose word is truth, wake up, and be

strong like unto Ra every day. The Osiris Ani, whose word is truth, shall not tarry, he shall not remain motionless in this land for ever. Right well shall he see with his two eyes, right well shall he hear with his two ears, the things which are true, the things which are true. The Osiris Ani, whose word is truth, is in Anu, the Osiris Ani, whose word is truth, is as Ra, and he is exalted by reason of [his] oars among the Followers of Nu. The Osiris Ani, whose word is truth, cannot tell what he hath seen [or] narrate [what he hath heard] in the House of the God of Mysteries. Hail! Let there be shouts of acclamation of the Osiris Ani, whose word is truth, the divine body of Ra in the Boat of Nu, who beareth propitiatory offerings for the KA of the god of that which he loveth. The Osiris Ani, whose word is truth, in peace, whose word is truth, is like Horus, the mighty one of transformations.

RUBRIC: This Chapter is to be recited over a boat seven cubits long, made of green stone of the Tchatchau. Make a heaven of stars, and purify it and cleanse it with natron and incense. Make then a figure of Ra upon a tablet of new stone in paint, and set it in the bows of the boat. Then make a figure of the deceased whom thou wilt make perfect, [and place it] in the boat. Make it to sail in the Boat of Ra, and Ra himself shall look upon it. Do not these things in the presence of any one except thyself, or thy father, or thy son. Then let them keep guard over their faces, and they shall see the deceased in Khert-Neter in the form of a messenger of Ra.

A HYMN TO RA [WHICH IS TO BE SUNG] ON THE DAY OF THE MONTH (THE DAY OF THE NEW MOON) [WHEN] THE BOAT OF RA SAILETH. [The Osiris the scribe Ani, whose word is truth, saith:-] Homage to thee, O thou who dwellest in thy Boat. Thou rollest on, thou rollest on, thou sendest forth light, thou sendest forth light. Thou decreest rejoicing for [every] man for millions of years unto those who love him. Thou givest [thy] face to the Hememet spirits, thou god Khepera who dwellest in

thy Boat. Thou hast overthrown the Fiend Aapep. O ye Sons of Keb, overthrow ye the enemies of the Osiris Ani, whose word is truth, and the fiends of destruction who would destroy the Boat of Ra. Horus hath cut off your heads in heaven. Ye who were in the forms of geese, your navel strings are on the earth. The animals are set upon the earth..... in the form of fish. Every male fiend and every female fiend shall be destroyed by the Osiris Ani, whose word is truth. Whether the fiends descend from out of heaven, or whether they come forth from the earth, or whether they advance on the waters, or whether they come from among the Star-gods, Thoth, [the son of Aner], coming forth from Anerti shall hack them to pieces. And the Osiris Ani shall make them silent and dumb. And behold ye, this god, the mighty one of slaughters, the terror of whom is most great, shall wash himself clean in your blood, and he shall bathe in your gore, and ye shall be destroyed by the Osiris Ani in the Boat of his Lord Ra-Horus. The heart of the Osiris Ani, whose word is truth, shall live. His mother Isis giveth birth to him, and Nephthys nurseth him, just as Isis gave birth to Horus, and Nephthys nursed him. [He] shall repulse the Smait fiends of Suti. They shall see the Urrt Crown stablished upon his head, and they shall fall down upon their faces [and worship him]. Behold, O ye Spirit-souls, and men, and gods, and ye dead, when ye see the Osiris Ani, whose word is truth, in the form of Horus, and the favoured one of the Urrt Crown, fall ye down upon your faces. The word of the Osiris Ani is truth before his enemies in heaven above, and on earth beneath, and before the Tchatchau Chiefs of every god and of every goddess.

RUBRIC: This Chapter shall be recited over a large hawk standing upright with the White Crown upon his head, [and over figures of] Tem, Shu, Tefnut, Keb, Nut, Osiris, Isis, [Suti] and Nephthys. And they shall be painted in colour upon a new tablet, which shall be placed in a boat, together with a figure of the deceased. Anoint them with heken oil, and offer unto them burning incense, and geese, and joints of

meat roasted. It is an act of praise to Ra as he journeyeth in his boat, and it will make a man to have his being with Ra, and to travel with him wheresoever he goeth, and it will most certainly cause the enemies of Ra to be slain. And the Chapter of travelling shall be recited on the sixth day of the festival.

APPENDIX

APPENDIX

(From the Turin Papyrus)

ANOTHER CHAPTER WHICH IS TO BE RECITED WHEN THE MOON RENEWETH ITSELF ON THE DAY OF THE MONTH [WHEREON IT DOETH THIS]. Osiris unfettereth the storm-cloud in the body of heaven, and is unfettered himself; Horus is made strong happily each day. He whose transformations are many hath had offerings made unto him at the moment, and he hath made an end of the storm which is in the face of the Osiris, Auf-ankh, whose word is truth. Verily, he cometh, and he is Ra in journeying, and he is the four celestial gods in the heavens above. The Osiris Auf-ankh, whose word is truth, cometh forth in his day, and he embarketh among the tackle of the boat.

RUBRIC: If this Chapter be known by the deceased he shall become a perfect Spirit-soul in Khert-Neter, and he shall not die a second time, and he shall eat his food side by side with Osiris. If this Chapter be known by the deceased upon earth, he shall become like unto Thoth, and he shall be adored by those who live. He shall not fall headlong at the moment of the intensity of the royal flame of the goddess Bast, and the Great Prince shall make him to advance happily.

THE CHAPTER OF ADVANCING TO THE TCHATCHAU CHIEFS OF OSIRIS. The Osiris Ani, whose word is truth, saith:- I have built a house for my Ba-soul in the sanctuary in Tetu. I sow seed in the town of Pe (Buto). I have ploughed the fields with my labourers. My palm tree [standeth

upright and is] like Menu upon it. I abominate abominable things. I will not eat the things which are abominations unto me. What I abominate is filth: I will not eat it. I shall not be destroyed by the offerings of propitiation and the sepulchral meals. I will not approach filth [to touch it] with my hands, I will not tread upon it with my sandals. For my bread shall be made of the white barley, and my ale shall be made from the red grain of the god Hapi (the Nile-god), which the Sektet Boat and the Atett Boat shall bring [unto me], and I will eat my food under the leaves of the trees whose beautiful arms I myself do know. O what splendour shall the White Crown make for me which shall be lifted up on me by the Uraei-goddesses! O Doorkeeper of Sehetep-taui, bring thou to me that wherewith the cakes of propitiation are made. Grant thou to me that I may lift up the earth. May the Spirit-souls open to me [their] arms, and let the Company of the Gods hold their peace whilst the Hememet spirits hold converse with the Osiris Ani. May the hearts of the gods lead him in his exalted state into heaven among the gods who appear in visible forms. If any god, or any goddess, attack the Osiris Ani, whose word is truth, when he setteth out, the Ancestor of the year who liveth upon hearts [Osiris] shall eat him when he cometh forth from Abydos, and the Ancestors of Ra shall reckon with him, and the Ancestors of Light shall reckon with him. [He is] a god of splendour [arrayed in] the apparel of heaven, and he is among the Great Gods. Now the subsistence of the Osiris Ani, whose word is truth, is among the cakes and the ale which are made for your mouths. I enter in by the Disk, I come forth by the god Ahui. I shall hold converse with the Followers of the Gods. I shall hold converse with the Disk. I shall hold converse with the Hememet-spirits. He shall set the terror of me in the thick darkness, in the inside of the goddess Mehurt, by the side of his forehead. Behold, I shall be with Osiris, and my perfection shall be his perfection among the Great Gods. I shall speak unto him with the words of men, I shall listen, and he shall repeat to me the words of

the gods. I, the Osiris Ani, whose word is truth, in peace, have come equipped. Thou makest to approach [thee] those who love thee. I am a Spirit-soul who is better equipped than any [other] Spirit-soul.

THE CHAPTER OF MAKING THE TRANSFORMATION INTO A SWALLOW. The Osiris Ani, whose word is truth, saith:- I am a swallow, [I am] a swallow. [I am] that Scorpion, the daughter of Ra. Hail, O ye gods whose odour is sweet. Hail, O ye gods whose odour is sweet. Hail, Flame, who comest forth from the horizon. Hail, thou who art in the city. I have brought the Warder of his corner there. Give me thy two hands, and let me pass my time in the Island of Flame. I have advanced with a message, I have come having the report thereof [to make]. Open to me. How shall I tell that which I have seen there? I am like Horus, the governor of the Boat, when the throne of his father was given unto him, and when Set, that son of Nut, was [lying] under the fetters which he had made for Osiris. He who is in Sekhem hath inspected me. I stretch out my arms over Osiris. I have advanced for the examination, I have come to speak there. Let me pass on and deliver my message. I am he who goeth in, [I am] judged, [I] come forth magnified at the Gate of Nebertcher. I am purified at the Great Uart. I have done away my wickednesses. I have put away utterly my offences. I have put away utterly all the taints of evil which appertained to me [upon the earth]. I have purified myself, I have made myself to be like a god. Hail, O ye Doorkeepers, I have completed my journey. I am like unto you. I have come forth by day. I have advanced on my legs. I have gained the master over [my] footsteps. [Hail, ye] Spirit-souls! I, even I, do know the hidden roads and the Gates of Sekhet Aaru. I live there. Verily, I, even I, have come, I have overthrown my enemies upon the earth, although my body lieth a mummy in the tomb.

APPENDIX

APPENDIX

RUBRIC: (Naville, op. cit., II, Bl. 202)
If this Chapter be known by the deceased, he shall enter in after he hath come forth by day.

RUBRIC: (Saite Recension)
If this Chapter be known by the deceased, he shall come forth by day from Khert-Neter, and he shall go [again] after he hath come forth. If this Chapter be not known [by the deceased], he shall not go in again after he hath come forth [and he] shall not know [how] to come forth by day.

[THE CHAPTER] OF MAKING THE TRANSFORMATION INTO A HAWK OF GOLD. The Osiris Ani saith:- I have risen up out of the seshett chamber, like the golden hawk which cometh forth from his egg. I fly, I alight like a hawk with a back of seven cubits, and the wings of which are like unto the mother-of-emerald of the South. I have come forth from the Sektet Boat, and my heart hath been brought unto me from the mountain of the East. I have alighted on the Atet Boat, and there have been brought unto me those who dwelt in their substance, and they bowed in homage before me. I have risen, I have gathered myself together like a beautiful golden hawk, with the head of the Benu, and Ra hath entered in [to hear my speech]. I have taken my seat among the great gods, [the children of] Nut. I have settled myself, the Sekhet-hetepet (the Field of Offerings) is before me. I eat therein, I become a Spirit-soul therein, I am supplied with food in abundance therein, as much as I desire. The Grain-god (Nepra) hath given unto me food for my throat, and I am master over myself and over the attributes of my head.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A DIVINE HAWK. The Osiris Ani saith:- Hail, thou Great God, come thou to Tetu. Make thou ready for me the ways, and let me go round [to visit] my thrones. I have laboured. I have made myself perfect. O grant thou that I may

be held in fear. Create thou awe of me. Let the gods of the Tuat be afraid of me, and let them fight for me in their halls. Permit not thou to come nigh unto me him that would attack me, or would injure me in the House of Darkness. Cover over the helpless one, hide him. Let do likewise the gods who hearken unto the word [of truth], the Khepriu gods who are in the following of Osiris. Hold ye your peace then, O ye gods, whilst the God holdeth speech with me, he who listeneth to the truth. I speak unto him my words. Osiris, grant thou that that which cometh forth from thy mouth may circulate to me. Let me see thine own Form. Let thy Souls envelop me. Grant thou that I may come forth, and that I may be master of my legs, and let me live there like Nebertcher upon his throne. Let the gods of the Tuat hold me in fear, and let them fight for me in their halls. Grant thou that I may move forward with him and with the Ariu gods, and let me be firmly stablished on my pedestal like the Lord of Life. Let me be in the company of Isis, the goddess, and let [the gods] keep me safe from him that would do an injury unto me. Let none come to see the helpless one. May I advance, and may I come to the Henti boundaries of the sky. Let me address words to Keb, and let me make supplicaion to the god Hu with Nebertcher. Let the gods of the Tuat be afraid of me, and let them fight for me in their halls. Let them see that thou hast provided me with food for the festival. I am one of those Spirit-souls who dwell in the Light-god. I have made my form in his Form, when he cometh to Tetu. I am a Spirit-body among his Spirit-bodies; he shall speak unto thee the things [which concern] me. Would that he would cause me to be held in fear! Would that he would create [in them] awe of me! Let the gods of the Tuat be afraid of me, and let them fight for me [in their halls]. I, even I, am a Spirit-soul, a dweller in the Light-god, whose form hath been created in divine flesh. I am one of those Spirit-souls who dwell in the Light-god, who were created by Tem himself, and who exist in the blossoms of his Eye. He hath made to exist, he hath made glorious, and he hath magnified their faces during their existence with him. Behold, he is

Alone in Nu. They acclaim him when he cometh forth from the horizon, and the gods and the Spirit-souls who have come into being with him ascribe fear unto him.

I am one of the worms which have been created by the Eye of the Lord One. And behold, when as yet Isis had not given birth to Horus, I was flourishing, and I had waxed old, and had become pre-eminent among the Spirit-souls who had come into being with him. I rose up like a divine hawk, and Horus endowed me with a Spirit-body with his soul, so that [I] might take possession of the property of Osiris in the Tuat. He shall say to the twin Lion-gods for me, the Chief of the House of the Nemes Crown, the Dweller in his cavern: Get thee back to the heights of heaven, for behold, inasmuch as thou art a Spirit-body with the creations of Horus, the Nemes Crown shall not be to thee: [but] thou shalt have speech even to the uttermost limits of the heavens. I, the warder, took possession of the property of Horus [which belonged] to Osiris in the Tuat, and Horus repeated to me what his father Osiris had said unto him in the years [past], on the days of his burial. Give thou to me the Nemes Crown, say the twin Lion-gods for me. Advance thou, come along the road of heaven, and look upon those who dwell in the uttermost limits of the horizon. The gods of the Tuat shall hold thee in fear, and they shall fight for thee in their halls. The god Auhet belongeth to them. All the gods who guard the shrine of the Lord One are smitten with terror at [my] words.

Hail, saith the god who is exalted upon his coffer to me! He hath bound on the Nemes Crown, [by] the decree of the twin Lion-gods. The god Aahet hath made a way for me. I am exalted [on the coffer], the twin Lion-gods have bound the Nemes Crown on me and my two locks of hair are given unto me. He hath stablished for me my heart by his own flesh, and by his great, two-fold strength, and I shall not fall headlong before Shu. I am Hetep, the Lord of the two Uraei-goddesses who are to be adored. I know the Light-god, his winds are in my body. The Bull which striketh terror [into souls] shall not repulse

me. I come daily into the House of the twin Lion-gods. I come forth therefrom into the House of Isis. I look upon the holy things which are hidden. I see the being who is therein. I speak to the great ones of Shu, they repulse him that is wrathful in his hour. I am Horus who dwelleth in his divine Light. I am master of his crown. I am master of his radiance. I advance towards the Henti boundaries of heaven. Horus is upon his seat. Horus is upon his thrones. My face is like that of a divine hawk. I am one who is equipped [like] his lord. I shall come forth to Tetu. I shall see Osiris. I shall live in his actual presence.... Nut. They shall see me. I shall see the gods [and] the Eye of Horus burning with fire before my eyes. They shall reach out their hands to me. I shall stand up. I shall be master of him that would subject me to restraint. They shall open the holy paths to me, they shall see my form, they shall listen to my words.

[Homage] to you, O ye gods of the Tuat, whose faces are turned back, whose powers advance, conduct ye me to the Star-gods which never rest. Prepare ye for me the holy ways to the Hemat house, and to your god, the Soul, who is the mighty one of terror. Horus hath commanded me to lift up your faces; do ye look upon me. I have risen up like a divine hawk. Horus hath made me to be a Spirit-body by means of his Soul, and to take possession of the things of Osiris in the Tuat. Make ye for me a path. I have travelled and I have arrived at those who are chiefs of their caverns, and who are guardians of the House of Osiris. I speak unto them his mighty deeds. I made them to know concerning his victories. He is ready [to butt with his] two horns at Set. They know him who hath taken possession of the god Hu, and who hath taken possession of the Powers of Tem.

Travel thou on thy way safely, cry out the gods of the Tuat to me. O ye who make your names pre-eminent, who are chiefs in your shrines, and who are guardians of the House of Osiris, grant, I pray you, that I may come to you. I have bound up and I have gathered together your Powers. I have directed the Powers of the ways, the wardens of the horizon, and of the Hemat House of heaven. I have stablished their

fortresses for Osiris. I have prepared the ways for him. I have performed the things which [he] hath commanded. I come forth to Tetu. I see Osiris. I speak to him concerning the matter of his Great Son, whom he loveth, and concerning [the smiting of] the heart of Set. I look upon the lord who was helpless. How shall I make them to know the plans of the gods, and that which Horus did without the knowledge of his father Osiris?

Hail, Lord, thou Soul, most awful and terrible, behold me. I have come, I make thee to be exalted! I have forced a way though the Tuat. I have opened the roads which appertain to heaven, and those which appertain to the earth, and no one hath opposed me therein. I have exalted thy face, O Lord of Eternity.

APPENDIX

APPENDIX

(In the Papyrus of Nu, Sheet 14, the Chapter ends with the following.)

Exalted art thou on thy throne, O Osiris! Thou hast heard fair things, O Osiris! Thy strength is vigorous, O Osiris! Thy head is fastened on thy body, O Osiris! Thy neck is made firm, O Osiris! Thy heart is glad, [O Osiris!]. Thy speech is made effective, O Osiris! Thy princes rejoice Thou art established the Bull in Amentet. Thy son Horus hath ascended thy trrone, and all life is with him. Millions of years minister unto him, and millions of years hold him in fear. The Company of the Gods are his servants, and they fold him in fear. The god Tem, the Governor, the only One among the gods, hath spoken, and his word passeth not away. Horus is both the divine food and the sacrifice. He made haste to gather together [the members of] of his father. Horus is his deliverer. Horus is his deliverer. Horus hath sprung from the essence of his divine father and from his decay. He hath become the Governor of Egypt. The gods shall work for him, and they shall toil for him for million of years. He shall make millions of years to live through his Eye, the only one of its lord,

Nebertcher.]

(From the Turin Papyrus, Bl. XXX)

Exalted is thy throne, O Osiris. Thou hearest well, O Osiris. Thy strength flourisheth, O Osiris. I have fastened thy head [on thy] body for thee. I have stablished thy throat, the throne of the joy of thy heart. Thy words are stable. Thy shenit princes are glad. Thou art stablished as the Bull of Amentet. Thy son Horus hath ascended thy throne. All life is with him. Millions of years work for him. The Company of the Gods fear him. Tem, the One Power of the Gods, hath spoken, and what he hath said is not changed, Hetu Aabi. Horus hath stood up. I have gone about collecting his father. Horus hath delivered his father. Horus hath delivered [his mother]. My mother is Horus. My brother is Horus. My uncle is Horus. I have come. Horus followeth his father.... there the dirt of his head. The gods shall serve him. Millions of years...... in his Eye, the Only One of its Lord, Neb-er-tcher.

THE CHAPTER OF BEING TRANSFORMED INTO THE PRINCE OF THE TCHATCHAU CHIEFS. The Osiris Nu, whose word is truth, saith:- I am the god Tem, the maker of the sky, the creator of the things which are, who cometh forth from the earth, who made the seed of man to come into being, the Lord of things, who fashioned the gods, the Great God, who created himself, the Lord of Life, who made to flourish the Two Companies of the Gods. Homage to you, O ye divine Lords of things, ye holy beings, whose seats are veiled! Homage to you, O ye Lords of Eternity, whose forms are concealed, whose sanctuaries are mysteries, whose places of abode are not known! Homage to you, O ye gods, who dwell in the Tenait (Circle of Light)! Homage to you, O ye gods of the Circle of the country of the Cataracts! Homage to you, O ye gods who dwell in Amentet! Homage to you, O ye gods who dwell

within Nut! Grant ye to me that I may come before you, I am pure, I am like a god. I am endowed with a Spirit-soul. I am strong. I am endowed with a Heart-soul. I bring unto you incense, and spice, and natron. I have done away with the chidings of your mouths. I have come, I have done away the evil which was in your hearts, and I have removed the offences which appertained to you [against me]. I bring to you deeds of well-doing, and I present before you truth. I know you. I know your names. I know your forms which are not known. I come into being among you. My coming is like unto that god who eateth men, and who feedeth upon the gods. I am strong before you even like that god who is exalted upon his pedestal, unto whom the gods come with rejoicing, and the goddesses make supplication when they see me. I have come unto you. I have ascended my throne like your Two Daughters. I have taken my seat in the horizon. I receive my offerings of propitiation upon my altars. I drink my fill of seth wine every evening. I come to those who are making rejoicings, and the gods who live in the horizon ascribe unto me praises, as the divine Spirit-body, the Lord of mortals. I am exalted like that holy god who dwelleth in the Great House. The gods rejoice greatly when they see my beautiful appearances from the body of the goddess Nut, and when the goddess Nut bringeth me forth.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE SERPENT SATA.

The Osiris Ani, whose word is truth, saith:- I am the serpent Sata whose years are infinite. I lie down dead. I am born daily. I am the serpent Sa-en-ta, the dweller in the uttermost parts of the earth. I lie down in death. I am born, I become new, I renew my youth every day.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE CROCODILE-GOD.

The Osiris Ani, whose word is truth, saith:- I am the Crocodile-god

(Sebak) who dwelleth amid his terrors. I am the Crocodile-god and I seize [my prey] like a ravening beast. I am the great Fish which is in Kamui. I am the Lord to whom bowings and prostrations are made in Sekhem. And the Osiris Ani is the lord to whom bowings and prostrations are made in Sekhem.

(From the Papyrus of Nebseni)

Behold, I am the dweller in his terrors, I am the crocodile, his firstborn. I bring (prey) from a distance. I am the Fish of Horus, the Great One in Kamui. I am the lord of bowings in Sekhem.

THE CHAPTER OF MAKING THE TRANSFORMATION INTO PTAH. The Osiris Ani [whose word is truth, saith]:- I eat bread. I drink ale. I gird up my garments. I fly like a hawk. I cackle like the Smen goose. I alight upon that place hard by the Sepulchre on the festival of the Great God. That which is abominable, that which is abominable I will not eat. [An abominable thing] is filth, I will not eat thereof. That which is an abomination unto my KA shall not enter my body. I will live upon that whereon live the gods and the Spirit-souls. I shall live, and I shall be master of their cakes. I am master of them, and I shall eat them under the trees of the dweller in the House of Hathor, my Lady. I will make an offering. My cakes are in Tetu, my offerings are in Anu. I gird about myself the robe which is woven for me by the goddess Tait. I shall stand up and sit down in whatsoever place it pleaseth me to do so. My head is like unto that of Ra. I am gathered together like Tem.

Here offer the four cakes of Ra, and the offerings of the earth.

I shall come forth. My tongue is like that of Ptah, and my throat is like unto that of Hathor, and I remember the words of Tem, of my father, with my mouth. He forced the woman, the wife of Keb, breaking the heads near him; therefore was the fear of him there.

[His] praises are repeated with vigour. I am decreed to be the Heir, the lord of the earth of Keb. I have union with women. Keb hath refreshed me, and he hath caused me to ascend his throne. Those who dwell in Anu bow their heads to me. I am [their] Bull, I am stronger than [the Lord] of the hour. I unite with women. I am master for millions of years.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE SOUL OF TEM. The Osiris Ani, whose word is truth, saith:- I shall not enter into the place of destruction, I shall not perish, I shall not know [decay]. I am Ra, who came forth from Nu, the Soul of the God who created his own members. What I abominate is sin; I will not look thereon. I cry not out against truth, nay, I live therein. I am the god Hu, the imperishable god, in my name of "Soul." I have created myself with Nu, in the name of "Khepera." I exist in them like Ra. I am the Lord of Light.

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(From the Papyrus of Nu)

That which is an abomination unto me is death; let me not go into the chamber of torture which is in the Tuat. I am the delight of the Khu of Osiris. I make to be content the heart[s] of those who dwell among the divine things which are beloved [by me]. They cause the fear of me [to abound], they create the awe of me to be in those divine beings who dwell in their own circles. Behold, I am exalted on my own standard, and upon my throne, and upon my seat which is assigned [to me]. I am the god Nu, and those who commit sin shall not destroy me. I am the firstborn of the primeval god, and my soul is the Souls of the Eternal Gods, and my body is Everlastingness. My created form is [that of] the god Eternity, the Lord of Years, and the Prince of Everlastingness. I am the Creator of the Darkness, who maketh his seat

in the uttermost limits of the heavens, [which] I love. I arrive at their boundaries. I advance upon my two legs. I direct my resting place. I sail over the sky. I fetter and destroy the hidden serpents which are about my footsteps [in going to] the Lord of the Two Arms. My soul is the Souls of the Eternal Gods, and my body is Everlastingness. I am the exalted one, the Lord of the Land of Tebu. I am the Child in the city: "Young man in the country" is my name. "Imperishable one" is my name. I am the Soul Creator of Nu. I make my habitation in Khert-Neter. My nest is invisible, my egg is not broken. I have done away the evil which is in me. I shall see my Father, the Lord of the Evening. His body dwelleth in Anu. I am made to be the Light-god, a dweller in the Light-god, over the Western Domain of the Hebt bird.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE BENU BIRD. The Osiris, the scribe Ani, whose word is truth, saith:- I flew up out of primeval matter. I came into being like the god Khepera. I germinated like the plants. I am concealed like the tortoise [in his shell]. I am the seed of every god. I am Yesterday of the Four [Quarters of the Earth, and] the Seven Uraei, who came into being in the Eastern land. [I am] the Great One (Horus) who illumineth the Hememet spirits with the light of his body. [I am] that god in respect of Set. [I am] Thoth who [stood] between them (Horus and Set) as the judge on behalf of the Governor of Sekhem and the Souls of Anu. [He was like] a stream between them. I have come. I rise up on my throne. I am endowed with Khu. I am mighty. I am endowed with godhood among the gods. I am Khensu, [the lord] of every kind of strength.

RUBRIC: [If] this Chapter [be known by the deceased], he shall come forth pure by day after his death, and he shall perform every transformation which hs soul desireth to make. He shall be among the Followers of Un-Nefer, and he shall satisfy himself with the food of

Osiris, and with sepulchral meals. He shall see the Disk [of the Sun], he shall be in good case upon earth before Ra, and his word shall be truth in the sight of Osiris, and no evil thing whatsoever shall have dominion over him for ever and ever.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A HERON. The Osiris the scribe Ani, whose word is truth, saith:- I am the master of beasts brought for sacrifice, [and] of the knives which are [held] at their heads [and] their beards; those who dwell in their emerald [fields], the Aged Gods, and the Spirit-souls, are ready at the moment for the Osiris Ani, whose word is truth, in peace. He maketh slaughter on the earth, and I make slaughter on the earth. I am strong. I follow the heights unto heaven. I have made myself pure. I walk with long strides to my city. I have become an owner of land there. I advance to Sepu...... is given to me in Unu. I have set the gods upon their roads. I have made splendid the houses and towns of those who are in their shrines. I know the stream of Nut. I know Tatun. I know Teshert. I have brought along their horns. I know Heka. I have hearkened to this words. I am the Red Bull-calf which is marked with markings. The gods shall say when they hear [of me]: Uncover your faces. His coming is to me. There is light which ye know not. Times and seasons are in my body. I do not speak [lies] in the place of truth, daily. The truth is hidden on the eyebrows. [By] night [I] sail up the river to keep the feast of him that is dead, to embrace the Aged God, and to guard the earth, I the Osiris Ani, whose word is truth.

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(From the Saite Recension)

RUBRIC: If this Chapter be known [by the deceased], he will live like a perfect Spirit-soul in Khert-Neter; no evil thing whatsoever shall overthrow him.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE LOTUS. The Osiris Ani, whose word is truth, saith:- I am the holy lotus that cometh forth from the light which belongeth to the nostrils of Ra, and which belongeth to the head of Hathor. I have made my way, and I seek after him, that is to say, Horus. I am the pure lotus that cometh forth from the field [of Ra].

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(Naville, op. cit., I, Bl. XCIII)

Chapter of making the transformation into a lotus. The Osiris, the lady of of the house, Aui, whose word is truth, in peace, saith:- Hail, thou Lotus, thou type of the god Nefer-Temu! I am the man who knoweth your names. I know your names among the gods, the lords of Khert-Neter. I am one among you. Grant ye that I may see the gods who are the Guides of the Tuat. Grant ye to me a seat in Khert-Neter, near the Lords of Amentet. Assign to me a habitation in the land of Tchesert. Receive ye me in the presence of the Lords of Eternity. Let my soul come forth in whatsoever place it pleaseth. Let it not be rejected in the presence of the Great Company of the Gods.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE GOD WHO LIGHTENETH THE DARKNESS. The Osiris the scribe Ani, whose word is truth, saith:- I am the girdle of the garment of the god Nu, which giveth light, and shineth, and belongeth to his breast, the illuminer of the darkness, the uniter of the two Rehti deities, the dweller in my body, through the great spell of the words of my mouth. I rise up, but he who was coming after me hath fallen. He who was with him in the Valley of Abtu hath fallen. I rest. I remember him. The god Hu hath taken possession of me in my town. I found him there. I have carried away the darkness by my strength, I have filled the Eye [of Ra] when it was helpless, and when it came not on

the festival of the fifteenth day. I have weighed Sut in the celestial houses against the Aged One who was with him. I have equipped Thoth in the House of the Moon-god, when the fifteenth day of the festival come not. I have taken possession of the Urrt Crown. Truth is in my body; turquoise and crystal are its months. My homestead is there among the lapis-lazuli, among the furrows thereof. I am Hem-Nu, the lightener of the darkness. I have come to lighten the darkness; it is light. I have lightened the darkness. I have overthrown the ashmiu-fiends. I have sung hymns to those who dwell in the darkness. I have made to stand up the weeping ones, whose faces were covered over; they were in a helpless state of misery. Look ye then upon me. I am Hem-Nu. I will not let you hear concerning it. [I have fought. I am Hem-Nu. I have lightened the darkness. I have come. I have made an end to the darkness which hath become light indeed.]

THE CHAPTER OF NOT DYING A SECOND TIME. The Osiris Ani, whose word is truth, saith:- Hail, Thoth! What is it that hath happened to the children of Nut? They have waged war, they have upheld strife, they have done evil, they have created the fiends, they have made slaughter, they have caused trouble; in truth, in all their doings the strong have worked against the weak. Grant, O might of Thoth, that that which the god Tem hath decreed [may be done!] And thou regardest not evil, nor art thou provoked to anger when they bring their years to confusion, and throng in and push in to disturb their months. For in all that they have done unto thee they have worked iniquity in secret. I am they writing-palette, O Thoth, and I have brought unto thee thine ink-jar. I am not of those who work iniquity in their secret places; let not evil happen unto me.

The Osiris, the scribe Ani, whose word is truth, saith:- Hail, Temu! What manner of land is this unto which I have come? It hath not water, it hath not air; it is depth unfathomable, it is black as the blackest night, and men wander helplessly therein. In it a man cannot live in quietness of heart; nor may the longings of love be satisfied therein.

But let the state of the Spirit-souls be given unto me instead of water and air, and the satisfying of the longings of love, and let quietness of heart be given unto me instead of cakes and ale. The god Tem hath decreed that I shall see thy face, and that I shall not suffer from the things which pain thee. May every god transmit unto thee his throne for millions of years. Thy throne hath descended unto thy son Horus, and the god Tem hath decreed that thy course shall be among the holy princes. In truth he shall rule from thy throne, and he shall be heir to the throne of the Dweller in the fiery Lake [Neserser]. In truth it hath been decreed that in me he shall see his likeness, and that my face shall look upon the face of the Lord Tem. How long then have I to live? It is decreed that thou shalt live for millions of years, a life of millions of years. Let it be granted to me to pass on to the holy princes, for indeed, I have done away all the evil which I committed, from the time when this earth came into being from Nu, when it sprang from the watery abyss even as it was in the days of old. I am Fate and Osiris, I have made my transformations into the likeness of divers serpents. Man knoweth not, and the gods cannot behold the two-fold beauty which I have made for Osiris, the greatest of the gods. I have given unto him the region of the dead. And, verily, his son Horus is seated upon the throne of the Dweller in the fiery Lake [of Neserser], as his heir. I have made him to have his throne in the Boat of Millions of Years. Horus is stablished upon his throne [among his] kinsmen, and he hath all that is with him. Verily, the Soul of Set, which is greater than all the gods, hath departed. Let it be granted to me to bind his soul in fetter in the Boat of the God, when I please, and let him hold the Body of the God in fear. O my father Osiris, thou hast done for me that which thy father Ra did for thee. Let me abide upon the earth permanently. Let me keep possession of my throne. Let my heir be strong. Let my tomb, and my friends who are upon the earth, flourish. Let my enemies be given over to destruction, and to the shackles of the goddess Serq. I am thy son. Ra is my father. On me

likewise thou hast conferred life, strength, and health. Horus is established upon his tomb. Grant thou that the days of my life may come unto worship and honour.

APPENDIX

APPENDIX

(From the Leyden Papyrus of Ra)

RUBRIC: This Chapter shall be recited over a figure of Horus, made of lapis-lazuli, which shall be placed on the neck of the deceased. It is a protection upon earth, and it will secure for the deceased the affection of men, gods, and the Spirit-souls which are perfect. Moreover it acteth as a spell in Khert-Neter, but it must be recited by thee on behalf of the Osiris Ra, regularly and continually millions of times.

[THE CHAPTER OF] ENTERING INTO THE HALL OF MAATI TO PRAISE OSIRIS KHENTI-AMENTI. The Osiris the scribe Ani, whose word is truth, saith:- I have come unto thee. I have drawn nigh to behold thy beauties (thy beneficient goodness). My hands are [extended] in adoration of thy name of "Maat." I have come. I have drawn nigh unto [the place where] the cedar-tree existeth not, where the acacia tree doth not put forth shoots, and where the ground produceth neither grass nor herbs. Now I have entered into the habitation which is hidden, and I hold converse with Set. My protector advanced to me, covered was his face.... on the hidden things. He entered into the house of Osiris, he saw the hidden things which were therein. The Tchatchau Chiefs of the Pylons were in the form of Spirits. The god Anpu spake unto those about him with the words of a man who cometh from Ta-mera, saying, "He knoweth our roads and our towns. I am reconciled unto him. When I smell his odour it is even as the odour of one of you." And I say unto him: I the Osiris Ani, whose word is truth, in peace, whose word is truth, have come. I have drawn nigh to behold the Great Gods. I would live upon the propitiatory offerings [made] to their

Doubles. I would live on the borders [of the territory of] the Soul, the Lord of Tetu. He shall make me to come forth in the form of a Benu bird, and to hold converse [with him.] I have been in the stream [to purify myself]. I have made offerings of incense. I betook myself to the Acacia Tree of the [divine] Children. I lived in Abu in the House of the goddess Satet. I made to sink in the water the boat of the enemies. I sailed over the lake [in the temple] in the Neshmet Boat. I have looked upon the Sahu of Kamur. I have been in Tetu. I have held my peace. I have made the god to be master of his legs. I have been in the House of Teptuf. I have seen him, that is the Governor of the Hall of the God. I have entered into the House of Osiris and I have removed the head-coverings of him that is therein. I have entered into Rasta, and I have seen the Hidden One who is therein. I was hidden, but I found the boundary. I journeyed to Nerutef, and he who was therein covered me with a garment. I have myrrh of women, together with the shenu powder of living folk. Verily he (Osiris) told me the things which concerned himself. I said: Let thy weighing of me be even as we desire.

And the Majesty of Anpu shall say unto me, "Knowest thou the name of this door, and canst thou tell it?" And the Osiris the scribe Ani, whose word is truth, in peace, whose word is truth, shall say, "Khersek-Shu" is the name of this door. And the Majesty of the god Anpu shall say unto me, "Knowest thou the name of the upper leaf, and the name of the lower leaf?" [And the Osiris the scribe Ani] shall say: "Neb-Maat-heri-retiu-f" is the name of the upper leaf and "Neb-pehti-thesu-menment" [is the name of the lower leaf. And the Majesty of the god Anpu shall say], "Pass on, for thou hast knowledge, O Osiris the scribe, the assessor of the holy offerings of all the gods of Thebes Ani, whose word is truth, the lord of loyal service [to Osiris]."

APPENDIX

APPENDIX

(From the Papyrus of Nu, Brit. Mus. No. 10477, Sheet 22)

[THE FOLLOWING] WORDS SHALL BE SAID BY THE STEWARD OF THE KEEPER OF THE SEAL, NU, WHOSE WORD IS TRUTH, WHEN HE COMETH FORTH TO THE HALL OF MAATI, SO THAT HE MAY BE SEPARATED FROM EVERY SIN WHICH HE HATH COMMITTED, AND MAY BEHOLD THE FACES OF THE GODS. The Osiris Nu, whose word is truth, saith: Homage to thee, O great God, Lord of Maati! I have come unto thee, O my Lord, and I have brought myself hither that I may behold thy beauties. I know thee, I know thy name, I know the names of the Forty-two Gods who live with thee in this Hall of Maati, who live by keeping ward over sinners, and who feed upon their blood on the day when the consciences of men are reckoned up in the presence of the god Un-Nefer. In truth thy name is "Rehti-Merti-Nebti-Maati." In truth I have come unto thee, I have brought Maati (Truth) to thee. I have done away sin for thee. I have not committed sins against men. I have not opposed my family and kinsfolk. I have not acted fraudulently in the Seat of Truth. I have not known men who were of no account. I have not wrought evil. I have not made it to be the first [consideration daily that unnecessary] work should be done for me. I have not brought forward my name for dignities. I have not [attempted] to direct servants [I have not belittled God]. I have not defrauded the humble man of his property. I have not done what the gods abominate. I have not vilified a slave to his master. I have not inflicted pain. I have not caused anyone to go hungry. I have not made any man to weep. I have not committed murder. I have not given the order for murder to be committed. I have not caused calamities to befall men and women. I have not plundered the offerings in the temples. I have not defrauded the gods of their cake-offerings. I have not carried off the fenkhu cakes [offered to] the Spirits. I have not committed fornication. I have not masturbated [in the sanctuaries of the god of my city]. I have not diminished from the bushel. I have not filched [land from my neighbour's estate and] added it to my own acre. I

have not encroached upon the fields [of others]. I have not added to the weights of the scales. I have not depressed the pointer of the balance. I have not carried away the milk from the mouths of children. I have not driven the cattle away from their pastures. I have not snared the geese in the goose-pens of the gods. I have not caught fish with bait made of the bodies of the same kind of fish. I have not stopped water when it should flow. I have not made a cutting in a canal of running water. I have not extinguished a fire when it should burn. I have not violated the times [of offering] the chosen meat offerings. I have not driven away the cattle on the estates of the gods. I have not turned back the god at his appearances. I am pure. I am pure. I am pure. My pure offerings are the pure offerings of that great Benu which dwelleth in Hensu. For behold, I am the nose of Neb-nefu (the lord of the air), who giveth sustenance unto all mankind, on the day of the filling of the Utchat in Anu, in the second month of the season Pert, on the last of the month, [in the presence of the Lord of this earth]. I have seen the filling of the Utchat in Anu, therefore let not calamity befall me in this land, or in this Hall of Maati, because I know the names of the gods who are therein, [and who are the followers of the Great God].

THE NEGATIVE CONFESSION

Hail, Usekh-nemmt, who comest forth from Anu, I have not committed sin.

Hail, Hept-khet, who comest forth from Kher-aha, I have not committed robbery with violence.

Hail, Fenti, who comest forth from Khemenu, I have not stolen.

Hail, Am-khaibit, who comest forth from Qernet, I have not slain men and women.

Hail, Neha-her, who comest forth from Rasta, I have not stolen grain.

Hail, Ruruti, who comest forth from heaven, I have not purloined offerings.

Hail, Arfi-em-khet, who comest forth from Suat, I have not stolen the property of God.

Hail, Neba, who comest and goest, I have not uttered lies.

Hail, Set-qesu, who comest forth from Hensu, I have not carried away food.

Hail, Utu-nesert, who comest forth from Het-ka-Ptah, I have not uttered curses.

Hail, Qerrti, who comest forth from Amentet, I have not committed adultery, I have not lain with men.

Hail, Her-f-ha-f, who comest forth from thy cavern, I have made none to weep.

Hail, Basti, who comest forth from Bast, I have not eaten the heart.

Hail, Ta-retiu, who comest forth from the night, I have not attacked any man.

Hail, Unem-snef, who comest forth from the execution chamber, I am not a man of deceit.

Hail, Unem-besek, who comest forth from Mabit, I have not stolen cultivated land.

Hail, Neb-Maat, who comest forth from Maati, I have not been an eavesdropper.

Hail, Tenemiu, who comest forth from Bast, I have not slandered [no man].

Hail, Sertiu, who comest forth from Anu, I have not been angry without just cause.

Hail, Tutu, who comest forth from Ati (the Busirite Nome), I have not debauched the wife of any man.

Hail, Uamenti, who comest forth from the Khebt chamber, I have not debauched the wife of [any] man.

Hail, Maa-antuf, who comest forth from Per-Menu, I have not polluted myself.

Hail, Her-uru, who comest forth from Nehatu, I have terrorized none.

Hail, Khemiu, who comest forth from Kaui, I have not transgressed [the law].

Hail, Shet-kheru, who comest forth from Urit, I have not been wroth.

Hail, Nekhenu, who comest forth from Heqat, I have not shut my ears to the words of truth.

Hail, Kenemti, who comest forth from Kenmet, I have not blasphemed.

Hail, An-hetep-f, who comest forth from Sau, I am not a man of violence.

Hail, Sera-kheru, who comest forth from Unaset, I have not been a stirrer up of strife.

Hail, Neb-heru, who comest forth from Netchfet, I have not acted with undue haste.

Hail, Sekhriu, who comest forth from Uten, I have not pried into matters.

Hail, Neb-abui, who comest forth from Sauti, I have not multiplied my words in speaking.

Hail, Nefer-Tem, who comest forth from Het-ka-Ptah, I have wronged none, I have done no evil.

Hail, Tem-Sepu, who comest forth from Tetu, I have not worked witchcraft against the king.

Hail, Ari-em-ab-f, who comest forth from Tebu, I have never stopped [the flow of] water.

Hail, Ahi, who comest forth from Nu, I have never raised my voice.

Hail, Uatch-rekhit, who comest forth from Sau, I have not cursed God.

Hail, Neheb-ka, who comest forth from thy cavern, I have not acted with arrogance.

Hail, Neheb-nefert, who comest forth from thy cavern, I have not stolen the bread of the gods.

Hail, Tcheser-tep, who comest forth from the shrine, I have not carried away the khenfu cakes from the Spirits of the dead.

Hail, An-af, who comest forth from Maati, I have not snatched away the bread of the child, nor treated with contempt the god of my city.

Hail, Hetch-abhu, who comest forth from Ta-she (the Fayyum), I have not slain the cattle belonging to the god.

APPENDIX

APPENDIX

(From the Papyrus of Nebseni)

Hail, Usekh-nemmt, who comest forth from Anu, I have not committed sin.

Hail, Hept-Shet, who comest forth from Kher-aha, I have not robbed with violence.

Hail, Fenti, who comest forth from Khemenu, I have done no violence.

Hail, Am-khaibitu, who comest forth from Qerrt, I have not stolen.

Hail, Neha-hau, who comest forth from Rasta, I have not slain men.

Hail, Ruruti, who comest forth from heaven, I have not made light the bushel.

Hail, Arti-f-em-tes, who comest forth from Sekhem, I have not acted deceitfully.

Hail, Neba, who comest and goest, I have not stolen the property of the god.

Hail, Set-qesu, who comest forth from Hensu, I have not told lies.

Hail, Uatch-nesert, who comest forth from Het-ka-Ptah, I have not carried away food.

Hail, Qerti, who comest forth from Amenti, I have not uttered evil words.

Hail, Hetch-abhu, who comest from Ta-she, I have attacked no man.

Hail, Unem-snef, who comest forth from the execution chamber, I have not salin a bull which was the property of the god.

Hail, Unem-besku, who comest [forth from the Mabet chamber], I have not acted deceitfully.

Hail, Neb-maat, who comest forth from Maati, I have not pillaged the lands which have been ploughed.

Hail, Thenemi, who comest forth from Bast, I have never pried into matters [to make mischief].

Hail, Aati, who comest forth from Anu, I have not set my mouth in motion.

Hail, Tutuf, who comest from from A, I have not been wroth except with reason.

Hail, Uamemti, who comest forth from the execution chamber, I have not debauched the wife of a man.

Hail, Maa-anuf, who comest forth from Per-Menu, I ahve not polluted myself.

Hail, Heri-uru, who comest forth from [Nehatu], I have terrorized no man.

Hail, Khemi, who comest forth from Ahaui, I have not made attacks.

Hail, Shet-kheru, who comest forth from Uri, I have not been a man of anger.

Hail, Nekhem, who comest forth from Heq-at, I have not turned a deaf ear to the words of truth.

Hail, Ser-Kheru, who comest forth from Unes, I have not stirred up strife.

Hail, Basti, who comest forth from Shetait, I have made none to weep.

Hail, Her-f-ha-f, who comest forth from thy cavern, I have not committed acts of sexual impurity, or lain with men.

Hail, Ta-ret, who comest forth from Akhkhu, I have not eaten my heart.

Hail, Kenmti, who comest forth from Kenmet, I have cursed no man.

Hail, An-hetep-f, who comest forth from Sau, I have not acted in a violent or oppressive manner.

Hail, Neb-heru, who comest forth from Tchefet, I have not acted [or judged] hastily.

Hail, Serekhi, who comest forth from Unth, I have not.... my hair, I have not harmed the god.

Hail, Neb-abui, who comest forth from Sauti, I have not multiplied my speech overmuch.

Hail, Nefer-Tem, who comest forth from Het-ka-Ptah, I have not acted with deciet, I have not worked wickedness.

Hail, Tem-Sep, who comest forth from Tetu, I have not done things to

effect the cursing of [the king].

Hail, Ari-em-ab-f, who comest forth from Tebti, I have not stopped the flow of water.

Hail, Ahi-mu, who comest forth from Nu, I have not raised my voice.

Hail, Utu-rekhit, who comest forth from thy house, I have not curse God.

Hail, Neheb-Nefert, who comest forth from the Lake of Nefer, I have not acted with insufferable insolence.

Hail, Neheb-kau, who comest forth from [thy] city, I have not sought to make myself unduly distinguished.

Hail, Tcheser-tep, who comest forth from thy cavern, I have not increased my wealth except through such things are [justly] my own possessions.

Hail, An-a-f, who comest forth from Auker, I have not scorned [or treated with contempt] the god of my town.

ADDRESS TO THE GODS OF THE TUAT

(From the Papyrus of Nu, Brit. Mus. No. 10477, Sheet 24)

THE FOLLOWING ARE THE WORDS WHICH THE HEART OF TRUTH THAT IS SINLESS SHALL SAY WHEN HE COMETH WITH THE WORD OF TRUTH INTO THE HALL OF MAATI; THEY SHALL BE SAID WHEN HE COMETH TO THE GODS WHO DWELL IN THE TUAT; AND THEY ARE THE WORDS WHICH ARE [TO BE SAID] AFTER [HE COMETH FORTH FROM] THE HALL OF MAATI.

Nu, the steward of the keeper of the seal, whose word is truth, saith:- Homage to you, O ye gods who dwell in your Hall of Maati! I know you, I know your names. Let me not fall under your knives of slaughter, and bring ye not forward my wickedness to this god in whose following ye are. Let not evil hap come upon me through you. Speak ye the truth concerning me in the presence of Neb-er-tcher, for I have

done what is right and just in Ta-Mera. I have not cursed the god, and my evil hap did not come upon him that was king in his day.

Homage to you, O ye who dwell in your Hall of Maati, who have nothing false in your bodies, who live upon Truth, who feed yourselves upon Truth in the presence of Horus who dwelleth in his Disk, deliver ye me from Beba, who feedeth upon the livers of the great ones on the day of the Great Judgment. Grant ye that I may come before you, for I have not committed sin, I have done no act of deceit, I have done no evil thing, and I have not borne [false] witness; therefore let nothing [evil] be done to me. I have lived upon truth, I have fed upon truth, I have performed the ordinances of men, and the things which gratify the gods. I have propitiated the god by doing his will, I have given bread to the hungry man, and water to him that was athirst, and apparel to the naked man, and a ferry-boat to him that had no boat. I have made propitiatory offerings and given cakes to the gods, and the "things which appear at the word" to the Spirits. Deliver then ye me, protect then ye me, and make ye no report against me in the presence [of the Great God]. I am pure in respect of my mouth, and I am clean in respect of my hands, therefore let it be said unto me by those who shall behold me: "Come in peace, Come in peace." For I have heard that great word which the Sahu spake to the CAT, in the House of Hapt-ra. I have borne witness to Her-f-ha-f, and he hath given a decision [concerning me]. I have seen the things over which the Persea tree which is in Rasta, spreadeth its branches. I have made petitions to the gods, [and I] know the things [which appertain to] their bodies. I have come, travelling a long road, to bear righteous testimony, and to set the Balance upon its supports within Aukert.

Hail, thou who art exalted high upon thy standard, thou Lord of the Atef Crown, who dost make thy name to be "Lord of the Winds," deliver thou me from thy divine Envoys who punish and afflict according to [thy] decrees, and who make calamities to arise, and whose faces are without coverings, for I have done what is right and

true for the Lord of Truth. I am pure. My breast is purified by libations, and my hinder parts are made clean with the things which make clean, and my inner parts have been dipped in the Lake of Truth. There is no single member of mine which lacketh truth. I have washed myself clean in the Lake of the South. I have rested myself in the City of the North, which is in Sekhet Sanhemu (the Field of the Grasshoppers), where the mariners of Ra wash themselves clean at the second hour of the night, and at the third hour of the day. The hearts of the gods are gratified when they have passed over it, whether it be by night or whether it be by day, and they say unto me, "Let thyself advance." They say unto me, "Who art thou?" And they say unto me, "What is thy name?" [And I reply], "Sept-kheri-nehait-ammi-beq-f" is my name. Then they say unto me, "Advance straightway on the city which is to the North of the Olive Tree. What dost thou see there?" The Leg and the Thigh. What dost thou say unto them? Let me see rejoicings in these lands of the Fenkhu. What do they give unto thee? A flame of fire and a sceptre-amulet [made] of crystal. What dost thou do with them? I bury them on the furrow of M'naat, as things for the night. What dost thou find on the furrow of Maat? A sceptre of flint, the name of which is "Giver of winds." What now didst thou do with the flame of fire and the sceptre-amulet [made] of crystal, after thou didst bury them? I said a spell over them, and I dug them up. I quenched the flame of fire and I broke the sceptre-amulet, and I made a lake of water. [Then shall the Two and forty gods say unto me]: "Come now, pass in over the threshold of this door of the Hall of Maati, for thou hast knowledge of us." "We will not allow thee to enter in over us," say the bars of this door, "unless thou tellest us our names." [And I reply], "Tekh-bu-maa" is your name. The right lintel of this door saith: "I will not allow thee to pass over me unless thou tellest me my name." [And I reply], "Henku-en-fat-maat" is thy name. The left lintel of this door saith: "I will not allow thee to pass over me unless thou tellest me my name." [And I reply], "Henku-en-arp" is thy name. The ground of this door saith: "I will not

allow thee to pass over me unless thou tellest me my name." [And I reply], "Aua-en-Keb" is thy name. And the bolt of this door saith: "I will not open the door to thee unless thou tellest me my name." [And I reply], "Saah-en-mut-f" is thy name. The socket of the fastening of this door saith: "I will not open unto thee unless thou tellest my name." [And I reply], "The Living Eye of Sebek, the Lord of Bakhau," is thy name. The Doorkeeper of this door saith: "I will not open to thee, and I will not let thee enter by me unless thou tellest my name." [And I reply], "Elbow of the god Shu who placeth himself to protect Osiris" is thy name. The posts of this door say: "We will not let thee pass in by us unless thou tellest our name." [And I reply], "Children of the uraei-goddesses" is your name. The Doorkeeper of this door saith: "I will not open to thee, and I will not let thee enter in by me unless thou tellest my name. [And I reply], "Ox of Keb" is thy name. [And they reply], "Thou knowest us, pass in therefore by us." The ground of this Hall of Maati saith: "I will not let thee tread upon me [unless thou tellest me my name], for I am silent. I am holy because I know the names of two feet wherewith thou wouldst walk upon me. Declare, then, them to me." [And I reply], "Besu-Ahu" is the name of my right foot, and "Unpet-ent-Het-Heru" is the name of my left foot. [The ground replieth]: "Thou knowest us, enter in therefore over us." The Doorkeeper of this Hall of Maati saith: "I will not announce thee unless thou tellest my name." [And I reply], "Discerner of hearts, searcher of bellies" is thy name. [The Doorkeeper saith]: "Thou shalt be announced." [He saith]: "Who is the god who dwelleth in his hour? Speak it" [And I reply], "Au-taui." [He saith]: "Explain who he is." [And I reply], "Au-taui" is Thoth. "Come now," saith Thoth, "for what purpose hast thou come?" [And I reply]: "I have come, and have journeyed hither that my name may be announced [to the god]." [Thoth saith]: "In what condition art thou?" [And I reply], "I, even I, am purified from evil defects, and I am wholly free from the curses of those who live in their days, and I am not one of their number."

[Thoth saith]: "Therefore shall [thy name] be announced to the god." [Thoth saith]: "Tell me, who is he whose heaven is of fire, whose walls are living serpents, and whose ground is a stream of water? Who is he?" [And I reply], "He is Osiris." [Thoth saith]: "Advance now, [thy name] shall be announced to him. Thy cakes shall come from the Utchat (Eye of Horus or Ra), thy ale shall come from the Utchat, and the offerings which shall appear to thee at the word upon earth [shall proceed] from the Utchat." This is what Osiris hath decreed for the steward of the overseer of the seal, Nu, whose word is truth.

RUBRIC: THE MAKING OF THE REPRESENTATION OF WHAT SHALL HAPPEN IN THIS HALL OF MAATI. This Chapter shall be said by the deceased when he is cleansed and purified, and is arrayed in linen apparel, and is shod with sandals of white leather, and his eyes are painted with antimony, and his body is anointed with unguent made of myrrh. And he shall present as offerings oxen, and feathered fowl, and incense, and cakes and ale, and garden herbs. And behold, thou shalt draw a representation of this in colour upon a new tile moulded from earth upon which neither a pig nor any other animal hath trodden. And if this book be done [in writing, the deceased] shall flourish, and his children shall flourish, and [his name] shall never fall into oblivion, and he shall be as one who filleth the heart of the king and of his princes. And bread, and cakes, and sweetmeats, and wine, and pieces of flesh shall be given unto him [from among those which are] upon the altar of the Great God. And he shall not be driven back from any door in Amentet, and he shall be led along with the kings of the South and the kings of the North, and he shall be among the bodyguard of Osiris, continually and regularly for ever. [And he shall come forth in every form he pleaseth as a living soul for ever, and ever, and ever.]

THE CHAPTER OF THE DEIFICATION OF THE MEMBERS

The hair of the Osiris Ani, whose word is truth, is the hair of Nu.

The face of the Osiris Ani, whose word is truth, is the face of Ra.

The eyes of the Osiris Ani, whose word is truth, are the eyes of Hathor.

The ears of the Osiris Ani, whose word is truth, are the ears of Up-uatu.

The lips of the Osiris Ani, whose word is truth, are the lips of Anpu.

The teeth of the Osiris Ani, whose word is truth, are the teeth of Serqet.

The cheeks of the Osiris Ani, whose word is truth, are the cheeks of Isis.

The arms of the Osiris Ani, whose word is truth, are the arms of Ba-neb-Tetu.

The neck of the Osiris Ani, whose word is truth, is the neck of Uatchit.

The throat of the Osiris Ani, whose word is truth, is the throat of Mert.

The breast of the Osiris Ani, whose word is truth, is the breast of the Lady of Sais.

The backbone of the Osiris Ani, whose word is truth, is the backbone of Set.

The trunk of the Osiris Ani, whose word is truth, is the trunk of the Lords of Kher-aha.

The flesh of the Osiris Ani, whose word is truth, is the flesh of Aa-shefit.

The belly of the Osiris Ani, whose word is truth, is the belly of Sekhmet.

The buttocks of the Osiris Ani, whose word is truth, are the buttocks of the Eye of Horus.

The phallus of the Osiris Ani, whose word is truth, is the phallus of Osiris.

The thighs of the Osiris Ani, whose word is truth, are the thighs of Nut.

The feet of the Osiris Ani, whose word is truth, are the feet of Ptah.

The fingers of the Osiris Ani, whose word is truth, are the fingers of Saah.

The toes of the Osiris Ani, whose word is truth, are the toes of the Living Uraei.

APPENDIX

APPENDIX

(From the Pyramid of Pepi I, ll. 565ff.)

The head of this Meri-Ra is the head of Horus; he cometh forth therefore and ascendeth into heaven.

The skull of this Pepi is the Dekan star of the god; he cometh forth therefore and ascendeth into heaven.

The brow of this Meri-Ra is the brow of..... and Nu; he cometh forth therefore and ascendeth into heaven.

The face of this Pepi is the face of Up-uatu; he cometh forth therefore and ascendeth into heaven.

The eyes of this Meri-Ra are the eyes of the Great Lady, the first of the Souls of Anu; he cometh forth therefore and ascendeth into heaven.

The nose of this Pepi is the nose of Thoth; he cometh forth therefore and ascendeth into heaven.

The mouth of this Meri-Ra is the mouth of Khens-ur; he cometh forth therefore, and ascendeth therefore, and ascendeth therefore into heaven.

The tongue of this Pepi is the tongue of Maaa (Truth) in the Maat Boat; he cometh forth therefore and ascendeth into heaven.

The teeth of this Pepi are the teeth of the Souls of [Anu]; he cometh forth therefore and ascendeth into heaven.

The lips of this Meri-Ra are the lips of........; he cometh forth therefore and ascendeth into heaven.

The chin of this Pepi is the chin of Nest-khent-Sekhem (the throne

of the First Lady of Sekhem); he cometh forth therefore and ascendeth into heaven.

The thes bone of this Pepi is the thes bone of the Bull Sma; he cometh forth therefore and ascendeth into heaven.

The soulders of this Pepi are the shoulders of Set; he cometh forth therefore and ascendeth into heaven.

[The...... of this Pepi].........; he cometh forth therefore and ascendeth into heaven.

[The......of this Pepi] ....of Baabu; he cometh forth therefore and ascendeth into heaven.

The breast of this Meri-Ra is the breast of Bast; he cometh forth therefore and ascendeth into heaven.

The belly of this Meri-Ra is the belly of Nut; he cometh forth therefore and ascendeth into heaven.

[The........of this Pepi] ....; he cometh forth therefore and ascendeth into heaven.

[The........of this Pepi] ....of the two Companies of the gods; he cometh forth therefore and ascendeth into heaven.

The two thighs of this Pepi are the two thighs of Heqet; he cometh forth therefore and ascendeth into heaven.

The buttocks of this Meri-Ra are like the Semktet Boat and the Mantchet Boat; he cometh forth therefore and ascendeth into heaven.

The phallus of this Pepi is the phallus of the Hep Bull; he cometh forth therefore and ascendeth into heaven.

The legs of this Meri-Ra are the legs of Net (Neith) and Serqet; he cometh forth therefore and ascendeth into heaven.

The knees of this Meri-Ra are the knees of the twin Souls who are at the head of the Sekhet-Tcher; he cometh forth therefore and ascendeth into heaven.

The soles of this Meri-Ra are like the Maati Boat; he cometh forth therefore and ascendeth into heaven.

The toes of this Pepi are the toes of the Souls of Anu; he cometh forth therefore and ascendeth into heaven.

Now this Pepi is a god, the son of a god; he cometh forth therefore and ascendeth into heaven.

This Pepi is the son of Ra, who loveth him; he cometh forth therefore and ascendeth into heaven.

Ra hath sent forth Meri-Ra; he cometh forth therefore and ascendeth into heaven.

Ra hath begotten [this] Pepi; he cometh forth therefore and ascendeth into heaven.

Ra hath given birth to Pepi; he cometh forth therefore and ascendeth into heaven.

This spell therefore is in the body of Meri-Ra; he cometh forth therefore and ascendeth into heaven.

This Meri-Ra is the Power, the Great Power, among the Great Council of Chiefs in Anu; he cometh forth therefore and ascendeth into heaven.

He worketh the boat; Pepi cometh forth therefore and ascendeth into heaven.

[Pepi is] Horus, the nursling, the child; Meri-Ra cometh forth therefore and ascendeth into heaven.

Pepi hath not had union with Nut, she hath not given her hands to him; he cometh forth therefore and ascendeth into heaven.

Keb hath not removed the obstacles in his path; he cometh forth therefore and ascendeth into heaven.

No god hath smitten the steps of this Meri-Ra; he come forth therefore and ascendeth into heaven.

[Though] Pepi is not censed is not mourned, hath not washed himself in the vessel, hath not smelt the haunch, hath not carried the meat-offering, hath not ploughed the earth, hath not dedicated an offering, he cometh forth therefore and ascendeth into heaven.

Behold, it is not this Pepi who hath said these things to you, O ye gods, it is Heka who hath said these things to you, O ye gods, and this Meri-Ra is the support which is under Heka; he cometh forth therefore and ascendeth into heaven.

Every god smiteth the feet of Pepi; he cometh forth therefore and ascendeth into heaven.

He plougheth the earth, he dedicateth an offering, he bringeth the vessel of [blood], he smelleth the haunch, and he bringeth the meat offering; he cometh forth therefore and ascendeth into heaven.

Every god graspeth the hand of Meri-Ra in heaven,

He conducteth him to the House of Horus in the sky.
The word of his Double is truth before Keb.

THE CHAPTER OF REPULSING SLAUGHTER IN HENSU

(From the Papyrus of Nu, Sheet 6)

THE CHAPTER OF DRIVING BACK THE SLAUGHTERS WHICH ARE PERFORMED IN HENSU. The Osiris Nu, whose word is truth, saith:- O thou land of the Sceptre! O thou White Crown of the divine form! O thou rest of the ferry-boat! I am the Child. (Repeat four times). Hail, Abu-ur! Thou sayest daily: "The slaughter-block is made ready as thou knowest, and thou hast come to destruction." I am Ra, who stablisheth those who praise him. I am the Knot of the god in the Aser tree, the twice beautiful one, who is more splendid to-day than yesterday. (Repeat four times). I am Ra, who stablisheth those who praise him. I am the Knot of the god within the Aser tree, and my appearance is the appearance [of Ra] on this day.

My hair is the hair of Nu. My face is the face of the Disk. My eyes are the eyes of Hathor. My ears are the ears of Up-uat. My nose is the nose of Khenti-Khabas. My lips are the lips of Anpu. My teeth are the teeth of Serqet. My cheeks are the cheeks of the goddess Isis. My hands are the hands of Ba-neb-Tet. My forearms are the forearms of Neith, the Lady of Sais. My backbone is the backbone of Suti. My phallus is the phallus of Beba. My reins are the reins of the Lords of

Kher-aha. My chest is the chest of Aa-shefit. My belly and back are the belly and back of Sekhmet. My buttocks are the buttocks of the Eye of Horus. My hips and legs are the hips and legs of Nut. My feet are the feet of Ptah. [My fingers] and my toes are the [fingers and] toes of the Living gods. There is no member of my body which is not the member of a god. Thoth protecteth my body altogether, and I am Ra day by day. I shall not be dragged back by my arms, and none shall lay violent hold upon my hands. And shall do me hurt neither men, nor gods, nor the Spirit-souls, nor the dead, nor any man, nor any pat-spirit, nor any rekhit-spirit, nor any hememet-spirit.

I am he who cometh forth advancing, whose name is unknown. I am Yesterday. "Seer of Millions of Years" is my name. I pass along, I pass along the paths of the divine celestial judges. I am the Lord of Eternity: I decree and I judge like Khepera. I am the Lord of the Urrt Crown. I am he who dwelleth in the Utchat and in the Egg, and it is granted unto me to live therein. I am he who dwelleth in the Utchat when it closeth, and I exist by the strength thereof. I come forth and I shine; I enter in and I come to life. I am in the Utchat, my seat is upon my throne, and I sit in the tent chamber before it. I am Horus. [I] traverse millions of years. I have decreed [the stablishing] of my throne, and I am the ruler thereof; and in very truth my mouth keepeth an even balance both in speech and in silence. In very truth my forms are inverted. I am Un-Nefer, from one period even unto another, and what I have is within me. I am the only One, who proceedeth from an only One, who goeth round about in his course. I am he who dwelleth in the Utchat. No evil thing of any shape or kind shall spring up against me, and no baleful object, and no harmful thing, and no disastrous thing shall happen unto me. I open the door in heaven. I rule my throne. I open the way for the births which take place on this day. I am the child who traverseth the road of Yesterday. I am To-day for untold nations and peoples. I am he who protecteth you for millions of years. Whether ye be denizens of heaven, or of the earth, or of the South, or of

the North, or of the East, or of the West, the fear of me is in your bodies. I am he whose being hath been wrought in his eye. I shall not die again. My moment is in your bodies, but my forms are in my place of habitation. I am "He who cannot be known." The Red Fiends have their faces directed against me. I am the unveiled one. The period when the heavens were created for me and were enlarged the bounds of earth, and multiplied the progeny thereof, cannot be found out. They shall fail and not be united again. By reason of the speech which I address to you, my name setteth itself apart from all things evil which are in the mouths of men. I am he who riseth and shineth, a wall which cometh out of a wall, an only One who proceedeth from an only One. There is never a day that passeth without the things which appertain unto him being therein; passing, passing, passing, passing. Verily I say unto thee, I am the Plant which cometh forth from Nu, and my mother is Nut. Hail, my creator, I am he who hath no power to walk, the Great Knot who dwelleth in Yesterday. The might of my strength is within my hand, I am not known [by thee], but I am he who knoweth thee. I cannot be held in the hand, but I am he who can hold thee in his hand. Hail, O Egg! Hail, O Egg! I am Horus who liveth for millions of years, whose flame shineth upon you, and bringeth your hearts unto me. I am master of my throne. I advance at this season. I have opened a path. I have delivered myself from all evil things. I am the golden dog-headed ape, three palms and two fingers [high], which hath neither arms nor legs, and which dwelleth in Het-ka-Ptah. I go forth as goeth forth the dog-headed ape who dwelleth in Het-ka-Ptah.

RUBRIC: Behold the Osiris Ani, whose word is truth, arrayed in fine linen, and shod with sandals of white [leather], and anointed with the very finest myrrh unguent. There are offered unto him a fine bull, and incense, and ra geese, and flowers, and ale, and cakes, and garden herbs. And behold, thou shalt draw a representation of a table of offerings on a clean tile with pure colours, and thou shalt

bury it in a field whereon no swine hath trodden. And if a copy of this book be written upon it, he shall rise [again], and his children's children shall flourish and prosper, like unto Ra, without cessation. He shall be in high favour with the king, and with the shenit nobles of his court, and there shall be given unto him cakes and cups of drink, and portions of flesh, upon the altar-table of the Great God. He shall not thrust aside at any door in Amentet; he shall travel in the train of the Kings of the South and the Kings of the North, and he shall abide with the followers of Osiris near Un-Nefer, for ever, and for ever, and for ever.

Vignette
(From the Papyrus of Nu, Sheet 24)

The steward of the overseer of the seal, Nu, whose word is truth, begotten of the steward of the overseer of the seal, Amen-hetep, whose word is truth, saith:- Hail, ye Four Apes who sit in the bows of the Boat of Ra, who convey truth to Nebertcher, who sit in judgment on the oppressed man and on [his] oppressor, who make the gods to be contented by means of the flame of your mouths, who offer holy offerings to the gods, and sepulchral meals to the Spirit-souls, who live upon truth, and who feed upon truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, do ye away with my evil deeds, and put ye away my sins [which deserved stripes upon earth, and destroy ye every evil thing which appertaineth to me], and let there be no obstacle whatsoever on my part towards you. O grant ye that I may make my way through the Amehet, let me enter into Rasta, let me pass through the hidden pylons of Ament. O grant that there may be given unto me shens cakes, and ale, and persen cakes, even as to the living Spirit-souls, and grant that I may enter into and come forth from Rasta.

[The Four Apes make answer, saying]: Come thou, for we have done

away with thy wickedness, and we have put away thy sin, along with thy sins upon earth which deserved stripes, and we have destroyed every evil thing which appertained to thee upon earth. Enter, therefore, unto Rasta, and pass through the hidden pylons of Amentet, and there shall be given unto thee shens cakes, and ale, and persen cakes, and thou shalt come forth and shalt enter in at thy desire, even as do those who are favoured [of the God], and thou shalt be called [to partake of offerings] each day in the horizon.

THE CHAPTER OF A TET OF GOLD. The Osiris Ani, whose word is truth, saith:- Thou risest up for thyself, O Still-heart! Thou shinest for thyself, O Still-heart! Place thou thyself on thy base, I come, I bring unto thee a Tet of gold, thou shalt rejoice therein.

APPENDIX

APPENDIX

(From the Papyrus of Nebseni and the Papyrus of Nu)

Rise up thou, O Osiris, thou hast thy backbaone, O Still-heart, thou hast thy neck vertebrae and thy back, O Still-heart! Place thou thyself on thy base. I put water beneath thee, and I bring unto thee a Tet of god that thou mayest rejoice therein.

RUBRIC (From the Papyrus of Nu): [This Chapter] shall be recited over a Tet of gold set in a stand made of sycamore wood which hath been steeped in a tincture of ankhamu flowers, and it shall be placed on the neck of the deceased on the day of the funeral. If this amulet be placed on his neck he shall become a perfect Khu in Khert-Neter, and at the festivals of the New Year he shall be like unto the Followers of Osiris continually and for ever.

RUBRIC (From the Turin Papyrus): [This Chapter] shall be said over a Tet of gold fashioned out of the trunk of a sycamore tree, and it shall be placed on the neck of the deceased. Then shall he enter in

through the doors of the Tuat. His words whall be silenced. He shall place himself on the ground on New Year's Day among the Followers of Osiris.

If this Chapter be known by the deceased he shall live like a perfect Khu in Khert-Neter. He shall not be sent back from the doors of Amentet. There shall be given to him the shens cake, and a cup of wine, and the persen cake, and slices of meat on the altars of Ra, or as some read, Osiris Un-Nefer. And his word shall be truth before his enemies in Khert-Neter continually, and for ever and for ever.

THE CHAPTER OF A TET OF CARNELIAN. The Osiris Ani, whose word is truth, saith:- The blood of Isis, the spells of Isis, the magical powers of Isis, shall make this great one strong, and shall be an amulet of protection [against him] that would do to him the things which he abominateth.

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RUBRIC (From the Papyrus of Nu): [This Chapter] shall be said over a Tet of carnelian, which hath been washed in a tincture of ankhamu flowers, and is fashioned out of the trunk of a sycamore tree. It shall be placed on the neck of the deceased on the day of the funeral. If this be done for him the magical powers of Isis will protect his members. Horus, the son of Isis, shall rejoice when he seeth him. [No] road shall be blocked to him. His hand shall be to heaven, his hand shall be to earth, for ever. Do not let anyone see him. Verily....

RUBRIC (From the Saite Recension): [This Chapter] shall be said over a Tet of carnelian, anointed with a tincture of ankhamu flowers, made from the trunk of a sycamore tree. It shall be placed on the neck of the Khu. If this book be done for him, the magical spells of Isis shall protect him, and Horus the son of Isis shall rejoice [when] he seeth him. No road shall be blocked to him. His hand shall be to

heaven, his hand shall be to earth....... If this book be known by him he shall be in the following of Osiris Un-Nefer, and his word shall be truth in Khert-Neter. The doors in Khert-Neter shall be opened to him. Wheat and barley shall be given to him in Sekhet-Aanru. His name shall be like [the names of] the gods who are there, the Followers of Horus who reap.

THE CHAPTER OF A HEART OF SEHERT STONE. The Osiris Ani, whose word is truth, saith:- I am the Benu bird, the Heart-soul of Ra, the guide of the gods to the Tuat. Their Heart-souls come forth upon earth to do what their KAU wish to do, and the Heart-soul of the Osiris Ani shall come forth to do what his Ka wisheth to do.

THE CHAPTER OF THE HEAD-REST, which is to be placed under the head of the Osiris Ani, whose word is truth. Awake out of thy sufferings, O thou who liest prostrate! Awake thou! Thy head is in the horizon. I lift thee up, O thou whose word is truth. Ptah hath overthrown thine enemies for thee. Thine enemies have fallen, and they shall never more exist, O Osiris.

APPENDIX

APPENDIX

(From the Papyrus of Nebseni, Sheet 21)

THE CHAPTER OF THE HEAD-REST [OR PILLOW]. Awake out of thy sufferings, O thou who liest prostrate. They (the gods) keep watch over thy head in the horizon. Thou art lifted up, thy word is truth in respect of the things which have been done by thee. Ptah hath cast down headlong thine enemies. This work was ordered to be done for thee. Thou art Horus, the son of Hathor, Nesert, Nesertet, who giveth back the head after it hath been cut off. Thy head shall not be carried away from thee, after [it hath been cut off]; thy head shall be carried away from thee, never, never!

THE TEXTS IN THE FUNERAL CHAMBER

SPEECH OF ISIS. Isis saith:- I have come to be a protector unto thee. I waft unto thee air for thy nostrils, and the north wind which cometh forth from the god Tem unto thy nose. I have made whole for thee thy windpipe. I make thee to live like a god. Thine enemies have fallen under thy feet. I have made thy word to be true before Nut, and thou art mighty before the gods.

SPEECH OF NEPHTHYS. Nephthys saith unto the Osiris Ani, whose word is truth:- I go round about thee to protect thee, O brother Osiris. I have come to be a protector unto thee. [My strength shall be near thee, my strength shall be near thee, for ever. Ra hath heard thy cry, and the gods have made thy word to be truth. Thou art raised up. Thy word is truth in respect of what hath been done unto thee. Ptah hath overthrown thy foes, and thou art Horus, the son of Hathor.]

SPEECH OF THE TET. I have come quickly, and I have driven back the footsteps of th god whose face is hidden. I have illumined his sanctuary. I stand near the god Tet on the day of repelling disaster. I watch to protect thee, O Osiris.

SPEECH OF KESTA (Mesta). I am Kesta, thy son, O Osiris Ani, whose word is truth. I come to protect thee. I will make thy house to flourish, permanently, even as Ptah hath commanded me, and as Ra himself hath commanded.

SPEECH OF HAPI. I am Hapi, thy son, O Osiris Ani, whose word is truth. I come to protect thee. I bind together thy head and the members of thy body. I smite down for thee thine enemies under thee. I give unto thee thy head for ever and for ever, O Osiris Ani, whose word is truth, whose word is truth in peace.

SPEECH OF TUAMUTEF. Tuamutef saith:- I am thy son Horus, who

loveth thee. I come to avenge thee, O my father Osiris, upon him that did evil unto thee. I have set him under thy feet for ever and for ever, permanently, permanently, O Osiris Ani, whose word is truth, whose word is truth.

SPEECH OF QEBHSENUF. Qebsenuf saith:- I am thy son, O Osiris Ani, whose word is truth. I come to protect thee. I have collected thy bones and I have gathered together thy members. [I have brought thy heart, and I have placed it upon its throne within thy body. I make thy house to flourish after thee, O thou who livest for ever.]

SPEECH OF THE FLAME. I protect thee with this flame. I drive him [the foe] away from the valley of the tomb. I cast the sand about [thy feet]. I embrace the Osiris Ani, whose word is truth, in peace.

SPEECH OF THE FLAME. I come to hew in pieces. I have not been hewn in pieces, and I will not permit thee to be hewn in pieces. I come to do violence [to thy foe], but I will not permit violence to be done unto thee. I protect thee.

A SOUL SAITH:- The Osiris Ani, whose is truth, praiseth Ra when he rolleth up into the sky in the eastern horizon of heaven.

A SOUL SAITH:- The Osiris Ani, whose word is truth, in peace in Khert-Neter, praiseth Ra when he setteth in the western horizon of heaven, [and saith], "I am a perfect soul."

SPEECH OF ANI. The Osiris Ani, whose word is truth, saith:- I am a perfect soul dwelling in the divine egg of the Abtu Fish. I am the Great Cat which dwelleth in the Seat of Truth, wherein the god Shu riseth.

SPEECH OF THE USHABTI FIGURE [THE CHAPTER OF NOT DOING WORK IN

KHERT-NETER]. Illumine the Osiris Ani, whose word is truth. Hail, Shabti Figure! If the Osiris Ani be decreed to do any of the work which is to be done in Khert-Neter, let everything which standeth in the way be removed from him- whether it be to plough the fields, or to fill the channels with water, or to carry sand from [the East to the West]. The Shabti Figure replieth: I will do it, verily I am here [when] thou callest.

APPENDIX

APPENDIX

(From the Papyrus of Nu and the Papyrus of Nebseni)

The Speech of Anpu: Anubis the dweller in the mummy chamber, Governor of the Divine House, layeth his hands upon the lord of life, the scribe, the draughtsman of Ptah, Nebseni, the lord of fealty, begotten of the scribe and mason Thena, born of the lady of the house Mut-rest, whose word is truth, and devoting himself to him as his guardian, saith:- Homage to thee, thou happy one, lord! Thou seest the Utchat. Ptah-Seker hath bound thee up. Anpu hath exalted thee. Shu hath raised thee up, O Beautiful Face, thou governor of eternity. Thou hast thine eye, O scribe Nebseni, lord of fealty, and it is beautiful. Thy right eye is like the Sektet Boat, thy left eye is like the Atet Boat. Thine eyebrows are fair to see in the presence of the Company of the Gods. Thy brow is under the protection of Anpu, and thy head and face, O beautiful one, are before the holy Hawk. Thy fingers have been stablished by thy scribe's craft in the presence of the Lord of Khemenu, Thoth, who hath bestowed upon thee the knowledge of the speech of the holy books. Thy beard is beautiful in the sight of Ptah-Seker, and thou, O scribe Nebseni, thou lord of fealty, art beautiful before the Great Company of the Gods. The Great God looketh upon thee, and he leadeth thee along the path of happiness. Sepulchral meals are bestowed upon thee, and he overthroweth for thee thine enemies, setting them under thy feet in the presence of the Great Company of the Gods who dwell in the House

of the Great Aged One which is in Anu.

[HERE] BEGIN THE CHAPTERS OF SEKHET-HETEPET, AND THE CHAPTERS OF COMING FORTH BY DAY, OF ENTERING INTO AND COMING FORTH FROM KHERT-NETER, OF ARRIVING IN SEKHET-AANRU, AND OF LIVING IN PEACE IN THE GREAT CITY, THE LADY OF WINDS. [The Osiris the scribe Ani, whose word is truth, saith:-] Let me be master there. Let me be a khu there. Let me plough there. Let me reap there. Let me eat there. Let me drink there. [Let me beget there]. Let me do there all the things which one doeth upon earth. The Osiris Ani, whose word is truth, saith:- Horus vanquished Set when [he] looked at the building of Sekhet-Hetepet. [He] spread air over the Divine Soul in its Egg, in its day. He delivered the interior of the body of Horus [from the Akeru Gods]. I have crowned him in the House of Shu. His house is the stars. Behold, I take up my place in its nomes. He hath guided the hearts of the Company of the Firstborn Gods. He hath reconciled the Two Fighters (Horus and Set), the guardians of life. He hath done what is fair, bringing an offering. He hath reconciled the Two Fighters with him that belongeth to them. He hath cut off the hairy scalp of the Two Fighters. He hath destroyed the revolts of [their] children. I have done away all the evil which attacked their souls. I am master in [Sekhet-Hetepet]. I know it. I have sailed over its lakes that I might arrive at the cities thereof. I have made strong my mouth. The Spirit-souls are ready [to fight], but they shall not gain the mastery over me. I am equipped in thy Fields, O god Hetep. What thou wishest thou shalt do, [saith this god].

APPENDIX

APPENDIX

(From the Papyrus of Nebseni, Sheet 17)

HERE BEGIN THE CHAPTERS OF SEKHET-HETEPET, AND THE CHAPTERS OF COMING FORTH BY DAY; OF GOING INTO AND OF COMING FORTH FROM KHERT-NETER; OF ARRIVAL IN SEKHET-AARU; OF LIVING IN SEKHET-HETEPET,

THE MIGHTY CITY, THE LADY OF WINDS; OF HAVING POWER THEREIN; OF

BECOMING A SPIRIT-SOUL THERE; OF PLOUGHING THERE; OF REAPING THERE; OF

EATING THERE; OF DRINKING THERE; OF MAKING LOVE THERE; AND OF DOING

EVERYTHING THERE EVEN AS A MAN DOETH UPON EARTH. NEBSENI, THE SCRIBE

AND DRAUGHTSMAN OF PTAH, SAITH:- Set vanguished Horus, who was looking at the building in Sekhet-Hetepet. I set free Horus from Set. Set opened the paths of the Two Eyes (the Sun and Moon) in the sky. Set ejected water with air upon the soul of his Eye, which dwelt in the town of Mert; he delivered the interior of the body of Horus from the hands of the Akeru Gods. Behold me! I paddle this great boat over the Lake of the god Hetep; I seized upon it in the mansion of Shu. The mansion of his stars reneweth youth, reneweth youth. I paddle over the Lakes thereof so that I may arrive at the towns thereof. I sail up to the town of the god Hetep.... Behold, I am at peace with his times, and with his guidance, and with his will, and with the Company of the Gods, who are his firstborn. He maketh the Two Fighters (Horus and Set) to be at peace [with each other], and to keep ward over the living whom he hath created in fair form, and he bringeth peace; he maketh the Two Fighters to be at peace with those who watch over them. He cutteth off the hair from their divine fighters, he driveth away storm from the children. He guardeth from attack the Spirits. I have gained power therein. I know it. I have sailed over its Lakes so that I might arrive at its towns. My mouth is strong. I am equipped against the Spirits. They shall not gain the mastery over me. I am rewarded [with] these thy Fields, O god Hetep. What thou wishest that do thou, O lord of the winds. I shall be a spirit therein. I shall eat therein. I shall drink therein. I shall plough therein. I shall reap the grain therein. I shall be strong therein. I shall make love therein. My words shall be strong therein. I shall not be in subjection therein. I shall be a man of might therein. Thou hast made strong the mouth and throat. Hetep Qettbu is its

name. [It is] stablished upon the pillars of Shu, and is linked with the pleasant things of Ra. He is the divider of years, the hidden of mouth; silent is his mouth, hidden is what he uttereth, he fulfilleth eternity, he taketh possession of everlastingness of existence as Hetep, Neb-Hetep. Horus maketh himself strong like unto a hawk which is one thousand cubits in length, and two thousand cubits in life. He that equipments with him, he journeyeth on, he cometh to the place where his heart would be, among the Lakes which are in its towns. He begetteth in the birth-chamber of the god of the town, he is satisfied with the food of the god of the town; he doeth what ought to be done there, in the Field of Smas-er-Khet..... everything of the birth-chamber of the god of the town. Now [when he] setteth in the [land of] life like crystal he performeth everything therein, [which things are] like unto the things done in the Lake Neserser, wherein there is none that rejoiceth, and wherein are evil things of all kinds. The god Hetep goeth in and cometh out, and marcheth hither and thither in the Field of Smas-er-Khet, the Lady of the birth-chamber of the god of the town. [Let me] live with the god Hetep, clothed, and not despoiled by the Lords of the North, and may the Lord of things bring food unto me. May he make me to go forward. May I come forth. May he bring to me my Power there, may I receive it, and may I be rewarded by the god Hetep. May I be master of the great and mighty word in my body in this my place. Make me to remember it. Let me [not] forget it. Let me go forward, let me plough. I am at peace with the god of the town. I know the water, the towns, the nomes, and the lakes which are in Sekhet-Hetepet. I live therein. I am strong therein. I shine therein. I eat therein. I..... therein. I reap the harvest therein. I plough therein. I beget children therein. I am at peace therein with the god Hetep. Behold I sow seed therein. I sail about on the lakes thereof, and I arrive at its towns, O god Hetep. Behold my mouth is equipped, it possesseth horns . Give unto me the abundance of the KAU (Doubles) and Spirit-souls. He who counteth me is Shu. I know him not. I come to its towns. I sail over its lakes.

I walk about in Sekhet-Hetepet. Behold, it is Ra who is in heaven. Behold, it is Hetep [who is] its double offering of peace. I have advanced to its territory. I have put on my apparel. I have come forth. I have given what it was upon me to give. I have made glad in [my] heart. I have conquered. I am strong. I have given directions to Hetep.

[Hail], Unen-em-hetep, I have come to thee. My soul followeth me. The god Hu is on my hands. [Hail], Nebt-taui, in whom I remember and forget, I have become alive. I have attacked none, let none attack me. I have given, give thou to me gladness. Make thou me to be at peace, bind thou up my veins, let [me] receive air. [Hail], Unen-em-hetep, the Lord of Winds. I have come there. I have opened my head. Ra sleepeth. I watch not, [for] the goddess Hetemet is at the door of heaven by night. Obstacles have been put before, but I have collected his emissions. I am in my city. O Nut-urt (Great City), I have come into thee. I have counted up my abundant stores. I advance on my way to Uakh. I am the Bull which is tied with a rope of lapis-lazuli, the lord of the Field of the Bull, the lord of the words of the god, the goddess Septet (Sothis) at her hours. O Uakh, I have come into thee. I have eaten my food. I am master of choice pieces of the flesh of oxen and of feathered fowl, and the birds of Shu have been given unto me. I follow the gods, and I come [after the Doubles]. O Tcheft, I have come into thee. I array myself in apparel, and I gird about myself the sat garment of Ra. Behold the Court of the sky, and the followers of Ra who dwell in heaven. O Un-em-hetep, the lord of the Two Lands, I have come into thee. I have plunged into the Lakes of Tchesert; behold, impurity of every kind hath removed from me. The divine Great One flourisheth therein. Behold, I have found [him]. I have netted geese, and have fed full upon the finest of them. O Qenqentet, I have come into thee. I have seen the Osiris [my father]. I have saluted my mother. I have begotten children. I have snared the serpents, and I am delivered. I know the name of the god who is with the goddess Tchesert, and who hath

straight hair, and is equipped with horns [ready to gore]. He reapeth, and I both plough and reap. O Hetemet, I have entered into thee. I have approached the lapis-lazuli. I have followed the winds of the Company of the Gods. The Great God hath given my head unto me. He who hath bound my head on my body for me is the Mighty One, with eyes of lapis-lazuli, namely, Ari-en-ab-f ("He doeth as he pleaseth"). O Usert, I have come into thee, to the house wherein food is brought unto me. O Smam, I have come into thee. My heart watcheth, my head is equipped with the White Crown. I act as the guide of the celestial beings. I make to flourish terrestrial beings. There is joy of heart for the Bull, and for the celestial beings, and for the Company of the Gods. I am the god, the Bull, the Lord of the gods, who maketh his way over the turquoise. O wheat and barley of the nome of the god, I have come into thee. I have come forward. I have lifted [you] up, following the best offerings of the Company of the Gods. I have moored my boat to the tying-up post in the lakes of the celestial beings. I have pulled up the typing-up post. I have recited words, and I have ascribed praises unto the gods who dwell in Sekhet-Hetepet.

THE CHAPTER OF PROVIDING THE DECEASED WITH MEAT, MILK, ETC.

The Osiris Ani, whose word is truth, saith:- Homage to thee, O Ra, the Lord of Truth, the Only One, the Lord of Eternity and Maker of Everlastingness. I have come before thee, O my Lord Ra. I would make to flourish the Seven Cows and their Bull. O ye who give cakes and ale to the Spirit-souls, grant ye that my soul may be with you. Let him be born on your thighs. Let him be like unto one of you for ever and for ever. Let the Osiris Ani, whose word is truth, have glorious power in the Beautiful Amentet.

The Names of the Seven Holy Cows and their Bull:

1. Het-Kau Nebtertcher.

2. Akertkhentetasts.
3. Khebitetsahneter.
4. Urmertusteshertshenti.
5. Khnemtemankhanuit.
6. Sekhmetrensemabats.
7. Shenatpetuthestneter.

Bull: Kathaihemt.

ADDRESSES TO THE FOUR RUDDERS OF HEAVEN

Hail, thou Beautiful Power, thou Beautiful Rudder of the Northern Heaven.

Hail, thou who circlest, Guide of the Two Lands, Beautiful Rudder of the Western Heaven.

Hail, Splendour, Dweller in the temple of the Ashemu gods, Beautiful Rudder of the Eastern Heaven.

Hail, Dweller in the temple of the Red gods, Beautiful Rudder of the Southern Heaven.

ADDRESSES TO THE FOUR COMAPNIES OF THE GODS

Hail, ye gods who are above the earth, ye Guides of the Tuat.

Hail, ye Mother-goddesses, who are above the earth in Khert-Neter, in the House of Osiris.

Hail, ye gods who guide Ta-tchesert, who are above the earth and are guides of the Tuat.

Hail, ye Followers of Ra, who follow in the train of Osiris.

APPENDIX

APPENDIX

(From the Papyrus of Nu)

RUBRIC: [These words] shall be said when Ra appeareth over [figures] of these gods written in colour upon a tablet, and thou shalt place offerings of tchefau food before them, cakes, ale, flesh, geese, and incense. They shall cause the deceased to enjoy the "offerings which come forth at the word [of command]" before Ra; and they shall give the deceased an abundance of food in Khert-Neter, and shall deliver him from every evil thing whatsoever. And thou shalt not recite this Book of Un-Nefer in the presence of anyone except thine own self. If this be done for the deceased Ra shall be a rudder for him, and shall be to him a strong protecting power, and he shall destroy all his enemies for him in Khert-Neter, and in heaven, and upon earth, and in every place whereinsoever he may enter, and he shall enjoy celestial food regularly and continually for ever.

(From the Saite Recension)

THE BOOK OF MAKING PERFECT THE KHU in the heart of Ra, of making him to have the mastery before Tem, of magnifying him before Osiris, of making him mighty before Khent-Amentet, and of setting awe of him before the Company of the Gods. It shall be recited on the day of the New Moon, on the sixth day festival, on the fifteenth day festival, on the festival of Uak, on the festival of Thoth, on the Birthday of Osiris, on the festival of Menu, on the night of Heker, [during] the Mysteries of the Tuat, during the celebration of the Mysteries in Akertet, at the smiting of the emissions, at the passage of the Funerary Valley, [and] the Mysteries...... [The recital thereof] will make the heart of the Khu to flourish and will make long his strides, and will make him to advance, and will make his face bright, and will make it to penetrate to the God. Let no man witness

[the recital] except the king and the Kherheb priest, but the servant who cometh to minister outside shall not see it. Of the Khu for whom this Book shall be recited, his soul shall come forth by day with the living, he shall have power among the gods, and it will make him irresisitible for ever and ever. These gods shall go round about him, and shall acknowledge him. He shall be one of them. [This Book] shall make him to know how he came into being in the beginning. This Book is indeed a veritable mystery. Let no stranger anywhere have knowledge of it. Do not speak about it to any man. Do not repeat it. Let no [other] eye see it. Let no [other] ear hear it. Let no one see it except [thyself] and him who taught [it to thee]. Let not the multitude [know of it] except thyself and the beloved friend of thy heart. Thou shalt do this book in the seh chamber on a cloth painted with the stars in colour all over it. It is indeed a mystery. The dwellers in the swamps of the Delta nad everywhere there shall not know it. It shall provided the Khu with celestial food upon in Khert-Neter. It shall supply his Heart-soul with food upon earth. It shall make him to live for ever. No [evil] thing shall have the master over him.

THE ADDRESSES OF THE FOUR RUDDERS

Hail, Power of Heaven, Opener of the Disk, thou Beautiful Rudder of the Northern Heaven.

Hail, Ra, Guide of the Two Lands, thou Beautiful Rudder of the Western Heaven.

Hail, Khu, Dweller in the House of the Akhemu gods, thou Beautiful Rudder of the Eastern Heaven.

Hail, Governor, Dweller in the House of the Tesheru Gods, thou Beautiful Rudder of the Southern Heaven.

Grant ye cakes, and ale and tchefau food to the Osiris Auf-ankh, whose word is truth.

Hail, Father of the Gods! Hail, Mother of teh Gods in Khert-Neter! Deliver ye the Osiris from every evil thing, from every evil obstruction, from every dire attack of an enemy, and from that deadly snarer with knife-like words, and from men, and gods, and Spirit-souls, and the damned, on this day, on this night, on this present festival of the fifteenth day, and in this year, and from the things of evil thereof.

HYMN TO OSIRIS KHENTI-AMENTI UN-NEFER

The Osiris Ani, whose word is truth, praiseth Osiris Khenti-Amenti Un-Nefer, and saith:- Hail, my Lord, who dost hasten through eternity, whose existence is for ever, Lord of Lords, King of Kings, Sovereign, God of the Gods, who live in their shrines,.... gods.... men. Make thou for me a seat with those who are in Khert-Neter, who adore the forms of thy KA, and who traverse millions of millions of years....... May no delay arise for thee in Ta-mera. Let them come to thee, all of them, great as well as small. May this god give the power to enterin and to come forth from Khert-Neter, without repulse, at any door of the Tuat, to the KA of the Osiris Ani.

APPENDIX

APPENDIX

(From the Papyrus of Sutimes)

SUTIMES, THE LIBATIONER AND PRESIDENT OF THE ALTAR CHAMBER OF THE APTS, DIRECTOR OF THE SCRIBES OF AMEN, WHOSE WORD IS TRUTH, PRAISETH OSIRIS, AND DOETH HOMAGE TO THE LORD OF ETERNITY, AND SATISFIETH THE WILL OF THE GOD, AND SPEAKETH TRUTH, THE LORD OF WHICH IS UNKNOWN, AND SAITH:- Homage to thee, O thou Holy God, thou mighty and beneficent being, thou Prince of Eternity, who dwellest in thy abode in the

Sektet Boat, whose risings are manifold in the Atet Boat, unto whom praises are rendered in heaven and upon earth. Peoples and nations exalt thee, and the awe of thy terror is in the hearts of men, and Spirt-souls, and the dead. Thy soul dwelleth in Tetu, and the awe of thee is in Hensu. Thou settest the visible emblems of thyself in Anu, and the majesty of thy transformations in the holy place. I have come unto thee. Truth is in my heart, and in my breast there is neither craft nor guile. Grant thou that I may have my being among the living, and that I may sail up and down the river among those who are in thy following.

THE CHAPTER OF THE PRAISE OF HATHOR, LADY OF AMENTET

Hathor, Lady of Amentet, the Dweller in the Great Land, the Lady of Ta-Tchesert, the Eye of Ra, the Dweller in his breast, the Beautiful Face in the Boat of Millions of Years, the Seat of Peace of the doer of truth, Dweller in the Boat of the favoured ones.....

APPENDIX

APPENDIX

THE CHAPTER OF THE FOUR TORCHES

(From the Papyrus of Nu, Sheets 26 and 27)

THE CHAPTER OF THE FOUR LIGHTED LAMPS WHICH ARE MADE FOR THE SPIRIT-SOUL. Behold, thou shalt make four rectangular troughs of clay wherein thou shalt scatter incense, and thou shalt fill them with the milk of a white cow, and by means of these thou shalt extinguish the lamps. The Osiris Nu, the steward of the overseer of the seal, whose word is truth, saith:- The fire cometh to thy KA, O Osiris Khenti-Amenti! The fire cometh to thy KA, O Osiris Nu, whose word is truth. The ordering of the night cometh after the day. [The fire cometh to thy KA, O Osiris, Governor of those who are in Amenti], and the two sisters of Ra come likewise. Behold it (the fire) riseth in Abtu, and it cometh; I cause it to come, the Eye of Horus. It is set in order upon thy brow, O Osiris Khenti-Amenti; it is set in thy

shrine and riseth on thy brow; it is set on thy brow, O Osiris Nu, it is set on thy brow. The Eye of Horus protecteth thee, O Osiris Khenti-Amenti, and it keepeth thee in safety; it casteth down headlong all thine enemies for thee, and all thine enemies have fallen down headlong before thee. O Osiris Nu, the Eye of Horus protecteth thee, it keepeth thee in safety, and it casteth down headlong all thine enemies. Thine enemies have fallen down headlong before thy KA, O Osiris Khenti-Amenti. The Eye of Ra protecteth thee, it keepeth thee in safety, and it hath cast down headlong all thine enemies. Thine enemies have fallen down headlong before thy KA, O Osiris Nu, whose word is truth. The Eye of Horus protecteth thee, it keepeth thee in safety, it hath cast down headlong for thee all thine enemies, and thine enemies have fallen down headlong before thee. The Eye of Horus cometh. It is sound and well, it sendeth forth light even as doth Ra in the horizon. It covereth the powers of Suti with darkness, it mastereth him, and it bringeth its flame against him by its own command. The Eye of Horus is sound and well, thou eatest the flesh thereof, thy body possesseth it. Thou acclaimest it. The Four Fires enter into thy KA, O Osiris Khenti-Amenti, the Four Fires enter into thy KA, O Osiris Nu, the steward of the overseer of the seal, whose word is truth.

Hail, ye sons of Horus, Kesta, Hapi, Tuamutef, and Qebhsenuf, ye have given your protection to your divine Father Osiris Khenti-Amenti, give ye your protection to the Osiris Nu, whose word is truth. Now therefore, inasmuch as ye have destroyed the Opponent of Osiris Khenti-Amenti, who liveth with the gods, having smitten Suti with his right hand and arm when dawn came upon the earth, and Horus hath become master [of Suti], and hath avenged his divine Father himself; and inasmuch as your divine Father hath been made to flourish through the union of the KA of Osiris Khenti-Amenti, whch ye effected, and the Eye of Horus hath avenged him, and hath protected him, and hath cast down headlong for him all his enemies, and all his enemies have fallen down before him, even so do ye destroy the Opponent of the

Osiris Nu, the steward of the overseer of the seal, whose word is truth. Let him live with the gods, let him smite his enemy, let him destroy him, when light dawneth on the earth. Let Horus be master and avenge the Osiris Nu, and let the Osiris Nu flourish through his union with his KA which ye have effected. O Osiris Nu, the Eye of Horus hath avenged thee. It hath cast down headlong all thine enemies for thee, and all thine enemies have been cast down headlong before thee.

Hail, Osiris Khenti-Amenti, grant thou light and fire to the perfect Heart-soul which is in Hensu. And [O ye Sons of Horus], grant ye power unto the living heart-soul of the Osiris Nu by means of his fire. Let him not be repulsed, and let him not be driven back at the doors of Amentet! Let his offerings of bread and of linen garments be brought unto him among the lords of funeral oblations. O offer ye praises, as unto a god to the Osiris Nu, the destroyer of his Opponent in his form of Truth, and in his attributes of a god of truth.

RUBRIC: [This Chapter] shall be recited over four torches of atma cloth, which hath been anointed with the finest Thehennu unguent, and the torches shall be placed in the hands of four men who shall have the names of the pillars of Horus written upon their shoulders, and they shall burn the torches in the beautiful light of Ra, and this shall confer power and might upon the Spirit-soul of the deceased among the stars which never set. If this Chapter be recited for him he shall never, never perish, and he shall become a living soul for ever. These torches shall make the Spirit-soul to flourish like Osiris Khenti-Amenti, regularly and continually for ever. It is a struggle. Thou shalt not perform this ceremony before any human being except thine own self, or thy father, or thy son, because it is an exceedingly great mystery of the Amentet, and it is a type of the hidden things of the Tuat. When this ceremony hath been performed for the deceased, the gods, and the Spirit-souls, and the dead shall see him in the form of Khenti-Amenti, and he shall have power and

dominion like this god.

If thou shalt undertake to perform for the deceased that which is ordered in this "Chapter of the four blazing torches," each day, thou shalt cause the form of the deceased to come forth from every hall [in the Tuat], and from the Seven Halls of Osiris. And he shall live in the form of the God. He shall have power and dominion corresponding to those of the gods and the Spirit-souls for ever and ever. He shall enter in through the secret pylons and shall not be turned back in the presence of Osiris. And it shall come to pass, provided that the following things be done for him, that he shall enter in and come forth. He shall not be turned back. No boundary shall be set to his goings, and the sentence of the doom shall not be passed upon him on the Day of the Weighing of Words before Osiris- never, never.

And thou shalt perform whatsoever [is written in] this book on behalf of the deceased, who shall thereby become perfect and pure. And thou shalt "open his mouth" with the instrument of iron. And thou shalt write down these things in accordance with the instructions which are found in the books of Prince Herutataf, who discovered them in a secret coffer (now they were in the handwriting of the god [Thoth] himself and had been deposited in the Temple of the goddess Unnut, the Lady of Unu) during a journey which he was making in order to inspect the temples, and the temple-estates, and the sanctuaries of the gods. And thou shalt perform these ceremonies secretly in the Tuat-chamber of the tomb, for they are mysteries of the Tuat, and they are symbolic of the things which are done in Khert-Neter.

And thou shalt say: I have come, I have advanced hastily. I cast light upon his (the deceased's) footsteps. I am hidden, but I cast light upon his hidden place. I stand up close to the Tet. I stand up close to the Tet of Ra, I turn back the slaughter. I am protecting thee, O Osiris.

RUBRIC: This Chapter shall be recited over a Tet of crystal, which shall be set upon a brick made of crude mud, whereupon this Chapter hath been inscribed. Thou shalt make a cavity in the west wall [of the tomb], and having turned the front of the Tet towards the east, thou shalt wall up the cavity with mud which hath been mixed with extract of cedar. This Tet shall drive away the enemies of Osiris who would set themselves at the east wall [of the tomb].

And thou shalt say: I have driven back thy foes. I keep watch over thee. He that is upon his mountain (Anpu) keepeth watch over thee ready for the moment when thy foes shall attack thee, and he shall repulse them for thee. I will drive back the Crocodile at the moment when it attacketh thee, and I will protect thee, O Osiris Nu.

RUBRIC: This Chapter shall be recited over a figure of Anpu made of crude mud mixed with incense. And the figure shall be set upon a brick made of crude mud, whereupon this Chapter hath been inscribed. Thou shalt make a cavity in the east wall, and having turned the face of the figure of Anpu towards the west wall [therein] thou shalt wall up the cavity. This figure shall repulse the enemies of Osiris, who would set themselves at the south wall.

And thou shalt say; I am the belt of sand round about the hidden coffer. I turn back the force of the blazing fire of the funerary mountain. I traverse the roads, and I protect the Osiris Nu, the steward of the overseer of the seal, whose word is truth.

RUBRIC: This Chapter shall be recited over a brick made of crude mud whereon a copy of this Chapter hath been inscribed. And thou shalt place a reed in the middle thereof, and thou shalt smear it with pitch, and set light thereto. Then thou shalt make a cavity in the south wall, and, having turned the front of the brick towards the

north, thou shalt wall the brick up inside it. [It shall repulse the enemies of the Osiris Nu] who would assemble at the north wall.

And thou shalt say: O thou who comest to set fire [to the tomb or mummy], I will not let thee do it. O thou who comest to cast fire [herein], I will not let thee do it. I will burn thee, and I will cast fire upon thee. I protect the Osiris Nu, the steward of the overseer of the seal, whose word is truth.

RUBRIC: This Chapter shall be recited over a brick of crude mud, whereon a copy of this Chapter hath been inscribed. [And thou shalt set upon it] a figure of the deceased made of palm wood, seven fingers in height. And thou shalt perform on it the ceremony of "Opening the Mouth." Then thou shalt make a cavity in the north wall, and having [placed the brick and the figure inside it], and turned the face of the figure towards the south, thou shalt wall up the cavity. [It shall repulse the enemies of the Osiris Nu], who would assemble at the south wall.

And behold, these things shall be done by a man who is washed clean, and is ceremonially pure, and who hath eaten neither meat nor fish, and who hath not [recently] had intercourse with women. And behold, thou shalt make offerings of cakes and ale to these gods, and shalt burn incense on their fires. Every Spirit-soul for whom these things shall be done shall become like a holy god in Khert-Neter, and he shall not be turned back at any gate in Amentet, and he shall be in the following of Osiris, whithersoever he goeth, regularly and continually.

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